

# **THE stripping**

**of the house of Ottoman-  
no, and officers pertai-  
ning to the greate  
Turkes Court.**

*Whereunto is added* Bartholo-  
meus Georgieuiz Epitome, of the customes  
Rytes, Ceremonies, and Religion of the  
Turkes: with the miserable affliction  
of those Christians, whiche live  
vnder their captiuitie  
and bondage.

In the ende also is adioyned the maner how  
Mustapha, eldest sonne of Soltan Soliman,  
twelfth Emperour of the Turkes, was  
murthered by his father, in the yere  
of our Lorde 1553. all Engli-  
shed by Hugh Goughe.

(. .)

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Fleetstreete, neare vnto saint Dun-  
stons church by Thomas  
Marsh.



cati  
and  
vva  
hea  
late  
nef  
An  
mir  
pol  
ther  
labo



*To the right worshippeful  
knight, Sir Thomas Gressam.*

Hugh Goughe vvisheth all godly  
honour, with *Bestors* veres,  
and Galens healthe.



Eyng not manye  
Monethes sence, by  
some fortunate chaūce  
(right vvorshippeful)  
in the hearing of cer-  
taine graue communis-  
catiō, debated by mē, both discrete, learned,  
and not altogether vvvorshippefull: it  
vvas at that present my luckye happe to  
heare of suche vvell disposed persons as of  
late daies, and before our time, had bene be-  
nefactours to Englād their native cōutrey.  
Amonge the vvhiche, some of a Zealons  
minde, had bestovved their sage coucel and  
politike deuises, for defence of the same, o-  
ther of a favorable affection, geuen their  
labour, to the hauinge in readines of suche  
A.ij. necessary

## *The Epistle*

necessary instrumentes, as bothe in time of peace, might cease our doutfull mindes, from carefulnes therof, and in the perilous seasons of vvarre, defende vs from our daylye imminent aduersaries: the reste, beinge not many in number, hadde either, of a godlye and voluntarie vvil, vvholly (vvich chaunced more seldome) applied their riches, or many ioyning together, laid out their treasures, to the erectinge of suche noble buildinges, as might be for a publike commoditie vnto the inhabitantes of this vvorthy Ile of Britaine. All vvwhose deedes for an euerlasting memoriall of them, and of their vvell spent daies, haue most vvorthely deserved to be engraue in tables of brasce. But fewve, yea alas to fewve, haue flourished, in vvhom all these commendable qualities haue reygned, as both to be beneficiall to their countrie, by sage counsell, procuring of safegarde for protection of the same, and bestovving of their substance, to the building of such famous and magnificent vvorkes,

## *Dedicatory.*

kes, as might serue for common vtilitie vnto all men. And by the discretion of those men,, that be learned and vwise, if euer anye subiecte hath enioyed thē, they attribute it vnto yow. For what is he, vvhiche is ignorant of the policies, and trauels, that your vvorshippe haue vsed and susteined, for to gette safegard, and requisite furniture to the realm. Besydes the infinite riches geuē to the buildinge of that princely vvoorke, commonly called the Burse, vvhich already declareth, and in Lōdon is openly to be sene. vvhat commodity generally, it vvill bringe to the Citisens therof. These noble exploits (as in dede they ar not a litle by all men praised) can not, but be highly commended. To vvhat end shuld I reherse, or make mention of the great diuersity, which men accopt to be betwene it and the huge towre of Babilō, or outragious buildings in Egypt named Pyramides: or of the exceding difference, wherby it excelieth the intricate La-

A.iii,

berinthies



## *The Epistle*

berinthes, and monstruous pillers, erected in diuers partes of the world: considering that it is vnknowen vnto fewe, that these vvere either builded for a vaine ostentation, or frivoulous memorial, vvith out any profitable vse, or of enuye, because the founderers of the same, vvoulde not leaue ouer muche store of worldly treasures vnto their successors. I neede not also to make rehearſal of your curtesy, gētilnes, frendſhip, and liberalitie tovvardes al men, yea and (vvhich deseruethe no small commendation) tovvardes the vnknowen, and strangers, as diuers other, and I also of late dayes, haue sufficiently proued. In consideration vvherof, lest I might seeme, eyther vnmindfull of suche benefites, as vnderſcruidlye, I haue receiued at your frendly handes, or be thought vnthankfull, by not endeavouring, (according to my pore habilities) partly to recompens your fauorable gentilles declared tovvardes me: I counted it good to present your vvorthſhyppes, vvith some suche treatice, as both might

## *Dedicatory.*

might declare me mindfull of your so vn-  
speakeable benefites, and vvyper cleane a-  
vwaye from you, the opinion of detestable  
ingratitude, vvhiche othe vwise your vvor-  
shippe might most iustely haue conceyued  
of me. And in so muche as vvithin these  
thre hundred yeares, to the great damage,  
and vtter decay almost of Christes infalli-  
ble religion, the great Turkes povver, and  
Empire hath spredde it selfe so farre, that at  
this instant, ar subiecte to his cruell tyran-  
nye, aboue foure and thirtie mostefamous  
nations vvhiche in times paste haue bene  
christened, yea and vvithin these fourescore  
yeares, as one Hiltenius by prophesyinge  
hathe foretolde vs, he shall haue dominion  
both in Italie and Germanie: ponderinge  
vvith my selfe this pitifull estate, and la-  
mentable ruyne of Christianitye, I imagi-  
ned that it did not so become me, as by dvv-  
tye I vvas bounde, in gratifying your vvor-  
shippe, to reveale and make manifeste vnto  
my countrey men, the nature, disposition,  
A.iiii. customs,

## *The Epistle*

customs, rites, and faith of those circumscribed Infidels, with the horrible rackings, painefull tormenting, and unnaturall abusing, of our faithfull brethren the innocent Christians, most miserably oppressed with the heauy yoke of their vnmeasurable taxes, tributes, and continuall bondage: that they by considering of the daungers, hanginge vniuersally ouer our heades, may learne hence fourth to amende their sinfull liues, and call incessantly vnto god for succour against that mortall aduersarye, bothe to the vndoubted veritie of Christes holie gospel, to our countrie, liues and soules.

VVherefore accordinge to my simple skill and knowleage I haue translated into our vulgar speche, this little booke, that herein, the vnaquainted with the latine tongue, may learne reade and see the summe of their belefe, the vnstable, vveake, and folish foundations of their fained religion, which in token of my bounden dvtye, I offer & dedicate vnto your vvorshippe: desiring most  
humbly



## *Dedictory.*

humblye that you vwill accept it in good parte, and so accept it, as to vouchesafe to protecte and defende the same, vvith the title of your vvorthy name. This if you do, and receiue it so fauorablely, as other thinges of late dayes you haue done, you shall encorage me, hereafter for so frendlye takinge of these rude lines, to attempte and geue the onsette, both vpon bookes of greater volume, and matters of more vveight and substance. In the meanne tyme I vwill not cease daily to call vppon God, that he of his infinite goodnes, vwill encrease this louing affection tovvardes your countrye, endvvynge you vvith perfecte healthe, vvith all godlye honour, and after thys vvaueringe lyfe, to aduaunce youre worship aboue the skyes, ther to remaine in perpetual blissednes, vvorld vvithout end.

Your vvorsnipptes most  
bounden Hugh Goughe.

✠ Bartholomeus Georgieuz the  
author wishethe vnto the godly and  
Christian reader perfectte  
felicitie .



He ciuill discention,  
deadly discorde and  
contentious warres  
of our Princes, most  
christia reader, haue  
procured me thys,  
that (beinge spoiled of all my goodes,  
bound with cheines, ledde to be solde  
as a beast, throughe townes, villages,  
stretes, and the moste daungerous and  
slippery places of Thrace and the les-  
ser Asia), seuen times I haue ben sold  
vnto most peimeful and manifolde kin-  
des of husbandry: and there constrain-  
ed vnder the turkish rustical whippe  
and sharpe ordinances, in hungar and  
thirst,

## The Epistle

thirst, in colde and nakednes, lying a  
brode out of house, to kepe horses, and  
fede flockes of sheepe and heardes, to  
learne the arte of warrefare, and ex-  
ercise tylling of ground. From whence  
taking flight, and lyuinge by the mast  
of Okes, by wilde herbes, and ther bit-  
ter rootes sprinkele d with a litle salte,  
and wandring in desertes, beholdinge  
the north pole as my guide, I haue bene  
enuironed with moste rauenous wilde  
beastes. I haue moreouer, on planks of  
timber, bound together with a corde,  
endeuored to passe ouer the sea Hel-  
lesponte: but beinge taken at length,  
brought back againe vnto my master,  
bound hand and foote, cast prostrat on  
the earthe, and greuosly beaten with  
rodde, I was after cast of vnto the vn-  
mercifull regraters of mankinde, and  
slaugh-



to the reader.

slaughterous boutchers to be solde: so  
that tossed with the fluddes of aduer-  
sitie by the space of thirtene yeares, I  
haue bene forced to suffer and susteine  
manye miseries, afflictions, calamities  
and persecutions, throughe y<sup>e</sup> loue that  
I bare vnto oure holye and catholyke  
faith. But when I could not escape by  
that more nere way, which is throughe  
Thrace suche tyrannye, greuous bon-  
dage, and cruell affliction of the Infi-  
delles, flying by an other way, whiche  
is to w.t. towards the pole Antartike,  
throught the most daungerous places,  
and desartes of Caramania and Siria.

Throughe soudrie perilles on the lande  
And daungers straung bi seas and sande:  
At length I came into the holy lande,  
vnto the Fryars of Sainte Frances,  
by Icrusalem. dwelling in the mounte  
Sion.

## The Epistle

tion. From whence after the course of  
one yere, raised (by goddes prouidence)  
as it were from the dead, taken out of  
the mouth and iawes of that rauinous  
and insatiable dragon, and deliuered  
from his rackings and tormentes, I  
came vnto my brethren the christians  
as an vndouted messenger of their pu-  
nishmentes, that they may do worthy  
penance for ther errors and offences,  
lest thei com into that place of tormēt  
and affliction: that they may vnder-  
stande also in what hatred thei ought  
to be, whiche hinder from that moste  
holy and longe desired expedition the  
christian sworde, in time to come, to be  
the reuenger of our miseries, foreshe-  
wed so many yeres sence, as well by the  
propheticall mouthe of trewe beleuers  
as infidelies, and predest. nated to de-  
stroye

stroye and vterly subuert that kinge certa  
 dome of Sathan, when therfore after men,  
 my pergerinatio throuh t he holi land disper  
 and visitinge of certayne places in the perce  
 w<sup>o</sup>ste partes, I had briefly noted the ble, e  
 tragidy es of theyr crueltye, and cer cess  
 tayne other thynges whych by remay red  
 ninge in the court and warrefare of and  
 of the Turkish emperour, I had leare to a  
 ned, eyther by daily conuersation long fer t  
 vse, and experience, or suche as I had rede  
 hearde the learned and wiser sorte of fore  
 the same, to rearde and rexearse, or Chri  
 (in time past mencioned and readen) offre  
 vnderstode to be questioned by their fo  
 sagest coñcellours, and committed the P  
 to memory: all, in fewe wordes and fai  
 thefully written, at sondry places and  
 diuers times, by peece meale, I had pu  
 blished, after with publishing, when by  
 certain



The Epistle to the reader.

certayne learned and well disposed  
men, I had found them made commo,  
dispersed into diuers languages, and  
perceyued that they woulde be profita-  
ble, expediente, and after a sorte ne-  
cessarie vnto the readers, I gathe-  
red the whole into this one bondell,  
and nowe brought & reduced it vn-  
to a more compendious order. I of-  
fer them, moste gentile and Christian  
reader, of thee to be redden. Thou ther-  
fore by the example of oure sauour  
Christ (which preferred the litle gifte  
offred by a poore widoishe woman, be-  
fore the riche presentes of so many  
Princes) vouchsafe to take and  
accepte in good parte this sim-  
ple gifte of a poore af-  
flicted Pilgrime.





phen  
face,  
derf  
and  
dent  
fenc  
now  
ther  
bnti  
subi  
stela

20 *The Originall beginning*  
of the Turkishē Empyre and  
Lineall Race of theyꝝ Empe-  
rours, vvyth the trade and Ordinaun-  
ces of theyꝝ  
warres



That the Turkes are  
lineally descended frō  
the Barbarous Pas-  
tion of the Scythians,  
not onely all the aun-  
cyente Hystoryogra-

phers do witnesse, but also ther maners,  
face, countenāces, pryde, rashenes, won-  
derfull audacity, & finallye al their trade  
and order in fightyng doth it mosse eu-  
dently declare. They sixe hundred yeres  
sence, entring into the lesser Asia, which  
now hath to name Natholia, committed  
ther infinite spoilinges, and robberies,  
vntill by litle and litle they had brought  
subiect to their empire inheritances, cas-  
tels, and cyties, and oppzessed the inha-  
bitantes



## *The of espringe*

bitantes of Asia the lesser, whiche hadde not bene accustomed to fightinge, and warres. Neyther at that time had the Turkes any certaine Prince or Kyng, but, rouing abode by flockes, ouerrane, brought vnder their subiectiō, and cruellye raygned ouer the noble countreye of al the lesser Asia. But afterwarde when thze hundzed thousande footmen and an hundzed thousand horsmen of the Chzistians had assembled and gathered together vnto the mosse renowned Duke Gottfridus Bilioneus, and passed ouer the Sea to possesse and inhabite the holye lande, where was the sepulcher of our redemer Iesus Christe: the Turkes also flocking together, created one Soliman ther Captaine, & so made warre agaynst the Chzistians. But after a cruell and bloudde battell, they were by the sayde Chzistians vanquished and put to flight. From this time foreward we reade not that the Turkes had any Prince, vntill  
the

## *of the Turkes*

the yeare after Christes incarnation a  
thousand and thze hundred, about which  
season at lenght Ottomannus began to  
were famous, and being of great power  
and strenght, was created first Em-  
perour of the Turkes, from whom  
al the rest, as the table ensewing  
shall plainly declare, con-  
sequently tooke ther  
beginninge.

(.:.)

B. ff.



*The offspringe.*

*Abrefe reherfall of al the*  
*Emperours of Turkeye*

*Otthomannus.*

**O**tthomannus firſte Emperour of the  
Turkes, whiche was of the turkiſhe  
nation as it wer the grandfather, & from  
whom all the other Princes of Turkey  
do take their name, was fortunate, victo-  
rious, and a very cruell tyrant. He raig-  
ned eight and twenty yeares, and dyed  
in the yeare of our Lorde, a thouſande,  
thye hundzed, twenty and eight.

*Oreanus,*

**O**Reanes ſecbo Emperour of the Tur-  
kes, was ſubtil & wittye, he inuented  
ſondye ſortes of instrumentes and En-  
ginnes of warre, and gouerned the Em-  
pire two & twenty yeares.

*Amurathes,*

**A**Murathes the ſonne of Oreanes and  
thirde



## *of the Turkes*

third Emperour of the Turkes, beyng  
a young man, was disceifful, circumspect  
and vigilant. In the yeaere of Chyiste a  
thousande thre hundred thre scoze and  
thre he possessed by force of armes Adria  
nopolis, and raygned thre and twentye  
yeares.

### *Baiazetus.*

**B**Aiazetus the first of that name & forth  
Emperour of the Turkes, was victori  
ous, but a famous and cruell tyrant. He  
brought in subiection to his Empire al  
most all Grece, and was at lenghte van  
quished by the most mighty Tamberlane.

### *Cyriskelebes.*

**C**Yriskelebes the sone of Baiazetus, and  
fifte Emperour of the Turkes, came  
vnto the Empire beyng a very younge  
man. He fought a battel with Sigismun  
dus Emperour of Rome, whiche at that  
present was king of Hungarye, overcame

B.iii.

and

## *The ofspringe*

and put him to flight in the felde called Salumbetus. He dyed beinge yet of yowr hely yeares, & rained about sixe yeares.

*Moyses,*

**M**Oyses was sixt Emperour of y<sup>e</sup> Turkes. After y<sup>e</sup> he had slaine Oreanes his b<sup>r</sup>others s<sup>o</sup>ne, he obtained y<sup>e</sup> turkisch Empire, but not l<sup>o</sup>g gouerned the same. For he was also murthered by Mahometus b<sup>r</sup>other vnto Oreanes slaine of him befoze, which after the death of Moyses b<sup>r</sup>ought vnder his subiection the Empire of Turkey.

*Mahometus,*

**M**Ahometus the first of that name, & seuenth Emperour of Turks was notable th<sup>r</sup>oughe his cruelty. He weakened in many battells the strenght of the Walachians, & oppressed them. He raigned fouretene yeares, and dyed in the yeare from Christes incarnation a thousande foure hundzed and nintene.

Amura-

*of the Turkes*

*Amurathes,*

**A** Murathes the seconde of this name, & eight Emperour of the Turkes was full of guile and cruel. He first inuented, and established the order of Janitzaries, of whome it shalbe spoken hereafter. He reigned yeares thirty one, and died in the yeare of christian health, a thousand fourhundreded and fiftye.

*Mahometus.*

**M** Ahometus of that name the second, ninth Emperour of the Turkes, was bolde, of great audacitye stubborne, and rash. He toke Constantinople in the yere from Christes incarnation, a thousande fourhundreded fiftye and thze, the nine and twenty day of may, and was Emperour thirty and two yeares.

*Baiazetus.*

**B** Aiazetus called the second of that name, tenth Emperour of the Turkes, by  
B. list,      force



## *The offspring,*

force of warre subdewed all Moldauia, and brought it in subiection to his Empire. Besides that he fought many, gret, and perillous battels, at the whiche he was present in his owne person among his souldiers. He raigned thirtie and one yeares.

## *Selimus.*

**S**Elimus eleuenth Emperour of the Turkes was maruellous cruel. He poisoned his Father, and by that meanes obtained the turkische Empire, in the yeare of our Lorde God a thousande five hundred and twelue. Afterwarde when he had subdewed the great Sultan, he sacked the most populous citie Alkairum, and raigned but eight yeares, at what tyme he was lustly punished for his crueltie.

## *Solymannus.*

**S**Olymannus the sonne of Selimus and twelueh Emperour of the Turkes, whiche raigned in our time, but now is  
sayde

## of the Turkes

saide to be dead, was for our sinnes and  
offences fortunate and victorions. By  
him wer subdewed y Greecian city Alba,  
with Rhodes. And after that he had van-  
quished kyng Ludouicus, he adioyned als  
so to his Empire, Buda, Strigonium, Alba  
Regalis, and many other cityes of Hun-  
garye. He also in the yeare of our Lorde  
a thousand fivehundredtwentye and  
nyne beseged Vienna, wher from  
by helpe of the sone of God,  
whom he hathe as his  
enemye, he was  
driven away.

B.b.

In

*The offspring*  
*In what maner the Turkes*  
do vse to make vvarres.



After that the Turkes had  
banquished the strenght &  
powze of the Macedonians,  
ther kept and imitated ther  
traininge bp of souldiers,  
warrellike discipline, and maner in go-  
uerning, althoughe in euery particuler  
point they agre not. Therfore ther har-  
neis being coates of maile, they ar accu-  
stomed to fight with spere, shilde, and  
swozdes croked in the backe lyke our  
woode kniues, and often times proue  
conquerours. It is most certain that the  
Janitzaries do nothing at all differ from  
the most picked souldiers of Macedonia,  
by whose martiall prowes Alexander  
the great, banquished the inhabitantes  
of the Easterne partes, and brought the  
in subiection to his Empire. They bring  
bp, exercise, and instructe them euen fro  
their



## *of the Turkes*

their infancye in fighting and the warres. Not one amonge them doth knowe either his parentes, or knisefolke. They ar (to saye the truth) the childezen of christians, rauished and taken awaye at son- dyue robberies, and spoiling conquestes, whiche beyng brought into the orcharde of the turkische Prince, they practise and traine vp in warrelike feates and exercises, wherby in time to come, they may behaue and defend the selues moze manfully in the forefront of their battelles. If any of them chaunce to dye, or to be slaine in the felde, eyther at the assaulte of any citie strong castell, or other mighty places of defence, incontinent they ordaine and substitute in ther places, certaine of those so exactly exercised and instructed yong menne, and by that meanes fill vp the member. By reason wherof the bande of Janitzaries, whiche is as it were the fortresse and harte of all the powre and strength of the Turkes, doth  
alwaies

## *The offspring.*

allwaies confine to vnderminished. They haue not equal stipendes, but euery one hath a pension: according to his propre manlines and puissant dedes atchiued. And this is the onely cause why they proue so desperate prompt and ready to attempt all kynde of valiant actes and aduentures, as of late yeares wee haue of them bene taught and certifged, not withe out oure greate grese, domage, and discommodytie. For euen sithens the time of Amurathes the second, which first constituted the Janitzaries, and disposed them in this order, we neuer reade that they losse the vniuersall and hole strenght of any generall armye, but by experience haue rather known them, to be the victours and conquerours. The Turkes do mainteine & kepe with suche iustice and seueritie the discipline of war, the lawes and customes in battell, that in this behalfe they maye seme farre to passe y<sup>e</sup> Gretiās & Romaines. Ther  
neuer

## *of the Turkes*

neuer chaunceth amonge them, eyther  
diuisions, mutual slaughters, seditions,  
or treason. For they are foure with be-  
headed, being but for a trifeling offence  
conuicted. The turkish souldiers in ma-  
ny respectes do surmount the warriours  
of other nations. First of all they readi-  
ly obeye, with out grudging or disdain,  
their Prince & Captaines, which is not  
observed among vs. Secodly al though  
they be enforced with mosse vrgent ne-  
cessitie, yet they neuer take flight, but  
rather assaile and fight more desperatly.  
For they fully beleue that by celestially  
prouidence it is determined at what time,  
and after what sorte euerye mane shall  
ende his lyfe and dye, and therfore they  
thinke that no misfortune may chaunce  
vnto them before the pzeferred houre.  
Finally in as muche as they are endura-  
ble & most patiēt, a lōg space of time they  
can susteine the selues with out bread or  
wine, with only water and rice.

The



## *The offspring*

**The Officers** perteinning to the greate Turkes Courte and vvarres, vvith the disposition of the same, and diuersities of his souldiers.

### *Visier Bassæ.*

**V**isier Bassæ are Councillours to the turkische Emperour: For vvith these he accustometh to deliberate & consulte of all his busines and affaires. They are in number four e, and are chosen by the Emperour him selfe, of the multitude of those, whiche haue forsaken Christ, and of Christians as bee come Turkes, yea ther haue bene founde to proue of them moze worse then the Turkes the selues. Their authozytpe and powze is of great estimatton, and they are of maruellous riches and substance.

### *Lesker Kadie*

**L**esker Kadie are ychese Judges, whiche determine, & discide, be they neuer

## *of the Turkes*

so many, all contentions, and controuersies of warre. The one hath his seat in Romania, the other in Natolia. Theire office is to declare the lawe, sit in iudgement, and the causes of as many as ar brought befoze them, to decyde accoꝝdyng to the lawes of Mahomet. Unto these do apeale and resoꝝrt all the other inferiour Judges named also Kadie, and in their powze it lyeth to geue iudgement of any controuersie, be it neuer of so great weight.

### *Beglerbeg,*

**B**Eglerbeg he hath the soueraintye of all other Captaines, & is chiefe Prince of warrefare, oꝝ one that supplieth y<sup>e</sup> chiefe Princes come. Ther ar two Beglerbegs, and they haue the dominion ouer them that ar named Szantlakbegler. The one hath his abode in Natolia at Cutheia a cite tye of Galatia, the other in Romania in a citie of the Ruscians, whiche of them is called

## *The offspring.*

called Sophia.

### *Tepthedar*

Tepthedar in their language doth signify a booke, in the which reckonings and accouptes are written. Wherof they haue their name Tepthedar. They are 2 Que-  
stours, or Treasurers. The one in Ra-  
mania, the other in Natolia do receyue  
an accounte of the yearly profites, and  
reuenewes, throughte out the whole tur-  
kische Empire, and of all rentes and ex-  
penses. They are of great authoritie and  
estimation in the courtes of Princes.

### *Iereys,*

Iereys is Prince of the battels fought  
vpon the sea, and warres about the sea  
coastes, whiche alwaies is chosenu out of  
the number of them wyche are named  
Szantsakbegler, or Luetenantes whych  
gouerne Calliopolis. He hath the charge  
of thre hundred shippes, all whiche are  
gouerned by sailes.

No-



*of the Turkes*  
*Moderie,*

Moderis are menne learned in the constitutions, decrees, and ordinaunces of Mahomet, wise, and of meruelous experience, and therfoze they are all generallye called by this name.

*Muthi,*

Muthi are lawiers, of the whiche one is elected to be as principall Doctoꝝ of the lawe, whose apointmente oꝝ deciding it is not lawefull foꝝ any manne to retracte oꝝ call againe. If any obscure & darke places are founde in the lawes, these are consulted concernynge the interpretation therof.

*Iaziti.*

Iaziti are diuers scribes in the courtes of turkische Princes, howbeit they vse sondꝛe languages and letters. Foꝝ in Turkeye they speake and writte withe their prope spech and letters. In Grece

C. i,

and

## *The offspringe.*

and Italye with the tounge and letters of the Grecians. But in Pannonia and Moldavia are accustomed in writing the language and letters of the Rascians.

The Turkes do call all the scribes by one name Iaziti.

## *Spahioglani.*

Spahi in their tong betokeneth noble, and Oglan doth signifie a younge man or sonne, wherof they haue to name Spahioglani, and they are the principall boz semene in the turkische armie, brought vp in the Emperours Orchard, and are called his sonnes. Out of y band of these are chosen such as they call Szantsakbegler, after that his Legates or Embassadors. The ful number of the is a thousande. beinge apparaled with gorgeous and riche ornaments, they ride by the Emperours right syde. Euery one of the hath seue or eight souldiers vnder him.

## *Solupthari*

Solup-

## *of the Turkes*

Soluphthari, these are brought by together with the Spahioglanes, and are equivalent unto them in power and dignity. Their number also is a thousand, being cladde in moste fine and sumptuous robes thei go by the Emperours leste side.

### *Capiti.*

Capi in the turkish language dothe signifie a Gate, of the which their name deriued is Capici. They are the keepers or porters of the Princes Gates, whiche are maruelously esteemed, and aduanced to highe dignities. They are elected out of the bande of Ianitzaries. The number of them is four hundred.

### *Vlusagi.*

Vlusagi are a thousande horsemen so called, chosen from the troupe of Ianitzaries, or pycked souldiers of the Balsæns, whiche haue made manifest by some famous or notable acte their fidelitie and manlye prowes. They kepe the thirde



*The offspring,*  
ranke after the Emperour of Turkye.  
*Caripiti.*

Caripiti, these also are horsemen, in number a thousande. And euen as their horses are quicke and swift, so are they also endewd with wonderfull audacity and swiftenes. Thei vse and arme themselves with bow, arrowes, shilde, pike, and croked swordes, and haue a pennesberge large.

*Solakhi.*

Solakhi, are the principall and best appointed souldiers. These also are chosen frome the bande of Ianitzaries, whyche are marvellous skillful in shewing with arrowes, and are practised and accustomed, aboue all the rest, in shewing the of most streight vnto y<sup>e</sup> p<sup>r</sup>efixed marke. Their number is seven hundred, whose offyce is to enuiron and safegarde the Emperour with their arrowes nocked.

*Ianitzaraga.*

Ianit-

## *of the Turkes*

Ianitzaraga. By this name is called the Chesteine of the Ianitzaries, which hath vnder him Petiscapteines, of whom certeine haue the gouernmēte ouer a thousande, other of fīue hundred. Ther are besydes these Centurions, and captaynes ouer tenne. Under whose dominton do the rest of the Ianitzaries lead a mosse quiet lyfe.

### *Ianitzari,*

Ianitzari are footmen in nūber twelue thousande, most valiant, of maruellous practise, & stronge souldiers, vnto whose fidelity the turkische Emperour is wont cheselye to credite and committe hym selfe. They vse long Gunnes, out of the whych they shoute fourthe pelletes with great swiftnes, & strike the marke or thinge wher vnto they send the same.

### *Beslie,*

Beslie, are also souldiers most famous and exercised, whiche haue declared no-

B.iii.

table

## *The offspring.*

table actes of their strenght. Every one of them receiveth the stipendes of five souldiers, and are almost in nūber four hundred.

## *Mutapharak*

Mutapharak, are the sonnes of grēate Princes, ministers or seruantes of the Emperour, they enioye abundant libertye, and susteine no trauels, sauinge that they stande befoze the turkish Emperour, obserue, waite vpon, and accompanye him.

## *Czausi.*

Czausi, these do cary clubbes in their handes, they order and dispose the hoste. They goe also befoze the Prince in the armie, and make him waye, as hereafter it shalbe declared againe. Ther are of them thzee hundred. Whose help and aide, the turkish Emperour is also accustomed to vse in Ambassadges.

## *Gimlie,*

Gimlie



## *of the Turkes*

**Gimlic.** These souldiers are sozemes & sangers, which haue hozses most swifte, and when necessitie requireth, can ryde and dispatche a great space of grounde in one night. They are couered with coates of maile, and fight with shild speeres and croked swordes.

### *Alcantzi,*

**Alcantzi** be hozsemen of the lowest estate or degre, they are cruell wasters and spoilers, whiche, in as much as they goe to warre, onely for their pziuate commodities sake (for no spoiles or bootie is wonte to be exacted at their hādes) they waste and consume euerye thinge with fyre and sword. The multitude of them is great, for they exceed the number of thirty thousande.

### *Mekther*

**Mekther**, are ministers of the turkische Prince, whiche are ordeined to purge, make cleane, and decke vp the houses of

**C. liii.**

the

## *The offspring.*

the Emperour of Turkeye. These haue the charge of al the hanginges of tapestrye and arras. They kepe the tentes of the turkische Emperour, when he goeth vnto any warre.

### *Asappi,*

Asappi are footemene verye skilfull in shouetinge of arrowes, sent from the citties of Turkeye, the help the turkische Emperour in time of warre. Euery one of them, for the stipende of one moneth, dothe receiue thre turkyshe pease of goulde.



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## *The Turkeſhe rites and ceremonies.*

The forme of the türkiſhe temple,  
of the reſort therunto, and order  
in praiinges.



They haue temples of  
a competēt largenes,  
and ſumptuous, cal-  
led in their language  
Melchit, in the which  
I ſawe at all no imas-  
ges or pictures, ſauinge theſe woozdes  
wriſten in the Arabian tounge: La Illah  
Illellah. Mehemmet, Ireſul, Allab, Taure  
Bir Pegambir Hath: which is as much to  
ſaye as, there is no god but one, and Mes-  
hemmet his prophet, one reccatour, and  
the reſt of his Propbets equall. Of theſe  
Fila Galib Illelah, whiche theſe maye be  
engliſhed, there is none ſo ſtronge as  
God. After that there is to be ſene a gret  
multitude of Lāpes burning with oyle,  
all the temple whitlimed, the pauement  
couered



## *The Seremonies*

couered with mattes, and bewtised frō  
aboue with hangings of tapistre worke.  
Not farre from the temple, there is a  
toure or turret of exceeding height, whi-  
che their p̄est ascēdinge before the time  
of p̄ayer repeatethe these wordes th̄is-  
se, with a loude voyce, his eares stopped  
with his fingers: Allah Hechber which  
doth signifie, there is one trewe God.  
Whose voyce beyng hearde, bothe the  
noble and baser sorte of mene resort vnto  
the church, they are so geuen, and ad-  
dicted vnto deuotion. When the forena-  
med p̄este comming downe doth p̄aye  
with them, and so is he bounde to doe  
foue times within the space of a daye  
and night, by his office. But as manye  
as come vnto the p̄ayer Church, ought  
first to washe their handes, fēte, and  
p̄p̄uy partes: after ȳ th̄ise they sprincke  
water vpon their beades, rehearse  
these wordes: Elhemdu Lillahi, which is,  
glorie be to my God. Laste of all their  
shoes

## of the Turkes

shoes put of, called Patismagh, and leste  
befoze the doze of the temple, they enter  
in: some with bare feet, other hauinge  
cleane shoues named Mesth, with the  
which they tread not one the bare earth.  
The turkische women neuer kepe cum-  
panye, and sitte with the menne, but a  
part in a place altogether separete from  
their sighte and hearinge: and they sel-  
dome frequente the temple, but at the  
time Bairam of Easter, and nowe and  
then on the Frydaies, which in their lā-  
guage is named Gsumaagun, they pzaue  
from the nynthe houre of the night vnto  
the twelue of the same, which is myda-  
denighte: and in the time of their pzaier,  
they maruellouslye beate and tozment  
their bodys with continuall mouynge  
and exclamations, in suche wise that of-  
ten times destitute of strenght and re-  
membzance, they fall flatte one the earth  
and if any of them from that time foze-  
ward shal feeles her selfe to be with chilo,  
thor

## *The Turkish*

He affirme the to haue cōceyued by vera-  
tue of the holye ghoſte. And when they  
are deliuered, the childzen bozne of them  
are called Nefes Oglu, wich is Soules,  
or childzen of the holye ghoſte. So was  
it declared vnto me by theyr waitinge  
maides: for I neuer ſawe it, neither is it  
permitted that any man ſhoulde be pre-  
ſent at that ſpectacle. But at the prayers  
of the men I haue bene oftē times with  
my maiſter, whoſe maner and cuſtome  
is ſuche. While their prayer endureth,  
they put not of their bonettes (wyche in  
their toung are named Tſalma) but touch  
them with the toppes of their fingers,  
as though they were about to liſte the  
bp, they knele on their knees and kyſſe  
often the earthe. A heinous deed among  
them it is accounted that a Chriſtian  
ſhould be permitted to their prayers: for  
they beleue (as it is reported among the)  
their churches to be defiled by ſuche vn-  
cleanely perſons. For the Chriſtians ac-  
cuſtome



## Ceremonies

custome not those often frequented was  
things, accordinge to their custome.  
Ther the p[re]ste goeth vp vnto the pul  
pitte, and p[re]acheth about the space of  
two howers: his Sermon being finished  
two boyes supply y<sup>e</sup> roome, with singing  
pronounce their p[ra]yers. Which also en  
ded, the p[re]ste beginneth with all the  
people in a lowe voyce to singe (shakynge  
his head from one syde to an other) no  
other but these wordes, La Illah Illelah,  
whose meaning is, ther is but one god,  
and so the space almost of halfe an houre  
he shaketh him selfe, and soundeth the  
prayers with his voyce. But such kynde  
of prayers and ceremonies, as singinge  
and Sermons are not v[er]ied euerye daye,  
saunge in the time of Lente, and on a  
festiuall daye, as Thursdays, from the  
ninth hour of the night vnto the twel  
ueth. And of some Frydaye is most relig  
iously obserued.

Of

## *The Seremonies*

Of the Turkes Lent, vvhen  
They kepe it, and hovve their  
Easter is obserued.

**A** Lent they haue also, in their p<sup>ro</sup>p<sup>ri</sup>e  
language called Orutz, wherein euery  
yeare they fast the space of one Mo<sup>n</sup>  
neithe and a weke, but not alwayes one,  
and the same, soz if this yeare they faste  
Januarie, the next folowing they ab<sup>st</sup>  
steyne in Februarie, goinge in order, so  
that in the course of twelue yeares, they  
faste a yeare, and the twelue wekes are  
offredde vnto God in stee<sup>d</sup>e of a Tenth.  
In the time of their fasting, they tast all  
the daye of no kynde of meate, no not so  
muche as of bredde o<sup>r</sup> water. But after  
the sight of a starre, it is lawfull soz the  
the feede on all sortes of meates, excep<sup>t</sup>  
ting stranguled, and the flesh of Swine.  
Stranguled meate of the is called Mur<sup>d</sup>  
dar, whiche doth signifie a deade, o<sup>r</sup> v<sup>n</sup>  
cleane carcas, and the swine Domutes.  
The Lent finished they celebzeate the  
feast

## of the Turkes

At of Easter, in their mother speache  
ned Bairam, with marueillous solem-  
ntie, by the space of thye dayes, anoynt-  
inge the nayles of their handes & fæete  
with a certaine oyntment by thẽ named  
Chna, whiche causethe their nayles to  
glister: they steygne with the same oynt-  
mente also, the tayles and fæete of their  
houses: thys colour sticketh very faste,  
and cane not easely be wæped or was-  
hed awaye: wherfore excepte new nay-  
les encrease out of the rootes, they all-  
wayes apeare glistringe, but from the  
handes with often and continewal was-  
hyng it maye be weipte out. The wo-  
men not only infecte their nailles, but al-  
so their handes and fæete with the same  
Oynteimente.

¶ The maner of the turkisne circum-  
cision, after vvhath sort it is done,  
and of their names.

¶ They vse Circuncision called in theyr  
proppe spech Tsuneth, not on ȳ eighte  
daye



## The Turkes

Daye, accoꝝdyng to the custome of the  
Jewes, but after the childe's birth whe  
he is in the age of seuen or eyght yea-  
res, then skillefull in speaking their lan-  
guage: and that ceremonie is obserued  
amonge them at that time, for the woꝝ-  
des of confessyon, whiche are required  
befoꝛe the circumcision (the Thumbe of  
his hande called Larmath, lifted vp) and  
they are those to witte, that befoꝛe we  
haue mentioned to bee wꝛitten in their  
temples. And the childe is not bꝛought  
vnto the church, but circumcised at home  
in his parentes house, At this solemnity  
haue I ben often pꝛesent, which is done  
after this maner. First of all their frin-  
des are called together to a bankete, for  
whom of daynty dishes, ther are suffi-  
cient pꝛepared, of all kyndes of fleshe,  
suche as they may lawfully feede on, and  
here and ther, (as among the richer sort)  
is slaine an Ore, in the which (flean, &  
his boweles taken out), they enclose a  
Shepe,

## *of the Turkes*

Sheepe, in the shepe a henne, and in the  
henne an egge, all whiche holpe toge-  
ther are rosted in honour of that daye.  
After that at the time of their banketing  
and feast, the childe is brought fourth to  
bee circumcised, then the Phisition or  
Surgion seruinge for that purpose, open-  
neth the mitte of his yarde, and taketh  
the skinne folded in a crampe wire, sone  
after whereby to rydde the childe from  
fear, he sayeth that y<sup>e</sup> circuncision shal  
be deferred vntill the nexte daye, and so  
departeth, not longe betwix, sayninge  
as though some thyng were omitted  
or forgotten, whiche necessarie apper-  
taineth to the accomplishinge of that acte,  
vpon a sodaine he cutteth of peice of that  
skinne, whiche couereth the heade of the  
childes yarde, putting vpon the wound  
a litle salte and softe silke thense fourth  
he shal be called Musulman, which is cir-  
cumcised, and they haue no names geue  
them on the daye of circuncision, but at

D. i.

their

## *The Ceremonies*

their very birthe, when firſte they are brought into light and this worlde, whiche are theſe, and firſte of kynges as Suleiman, interpreted Solomon Sultan Ste-  
lim, whiche is a Prince of peace Murath Begh, a deſyred ruler: Muſtapha & ſuche like. Of captaines as Pirin, Haradon, Hader, Ebrahim. And the names of lordes of the meaner condition are Spahalar, Sauſlar, Eminler, Behram, Memmi, Meli-  
met, Alli, Ahmat, Tcielebi, Paiazith, Chatſun, Hutſcres. Unto all the reſte, Muſſa, Ionutz, Sthender, Perhat, Ferro.  
Their captiues and bondemene, for the greater parte are called Seremeth, which name ſignifyeth a bolde and ſpedye ſer-  
uante. From that time ſorewarde the feaſt continewng by the ſpace of thre dayes, the circumciſed childe is brought with a moſte ſolemne triumphe vnto a Bathe. And in retourning home, he is leade by the gueſtes and banketters, which offer giſtes vnto him beſore pro-  
vided



## *of the Turkes*

utted: some silke garmentes, some silver  
cuppes, other money or horses. The wo-  
men also present him with shirtes, nap-  
kinnes, and other suche like. Euerye of  
the feasters geueth according to his plea-  
sure, habilltye, or riches. The women  
are not at all circumcised, but confessing  
only the fornamed wordes, are counted  
Mulsuman. But if any amonge the chris-  
tians of his voluntarie will, graunting  
him selfe to bee a Mehemmetiste, dothe  
suffer circumcision whiche not seldome  
chaunceth by reason of the most greuous  
yoke and burthen of tribute, he is caried  
throughe all the streates & highe wayes  
of the cytye, with great honour and ioye  
of all the people, playing vpon timbrels  
les: vnto him also are geuen certain gif-  
tes, after that he is made free fro paying  
any tribute, in their mother tounge cal-  
led Haracs. And throughe greedines of  
this lucre and aduantage, manye of the  
Grecians, whiche they call Vlumlars, and

## *The Ceremonies*

Albanians, that are named Arnautla haue bene circumcised. If anye manne forced by violence, as one whiche hath broken a Mulsuman, misused him with reproche, or blasphemed Mehemmet whiche I salwe chaunce vnto a certaine Bishoppe of the Grecian religion) be circumcised, ther is no thing geuen vnto him, albeit he shalbe discharged from paying any tribute, as the reste Mulsulmanlar, whiche is of the circumcised are.

¶ Of the turkishe Prestes by vvhome they are elected, and howv thei liue.

**T**he prestes, which in their speche are called Talismanlar, do very litle or no thinge at all differ from the laye people, neither from the chiefe ministers of their ceremonies (whiche amonge vs are, Bishoppes) and no depe learnynge is to be required in them, it is sufficiente if they are of abiltyte to reade the Alkaron and Mussaphus. But they that canne interpret them accoꝝdyng to the texte, are counted

## *of the Turkes*

counted profoundly learned: because they were not deliuered by Mehmmet in the vulgare turkische tongue, but in the Arabian language, so they counte it a heinous matter if beyng interpreted they should be wryten in their mother speche. These prestes are elected by the people, but receyue a stypende for their labour of the kinge: they haue wines and their apparell is lyke vnto secular menne. If the stypende be not sufficiente for them to lyue, throughte the multitude of their childezen, they vse some handye crafte, and handle some suche occupation, as maye be thought worthe a free manne, they become schole masters and wrytte bookes, I saue verely no printers among them, but they dresse their paper verely finelye. The rest doe vse other meanes for aduantage and games, as the occupatiōs of Shouemakers, Tailers, and suche lyke.



## Seremonies.

**T**he festes of the turkische Munkes  
and maner of ther liuinge.

**T**her are not wantinge amonge them  
Munkes called Deruisslar, of diuers  
sortes verely, but chesely of thre orders.  
The first order is of those, which hauing  
no one thinge propre, go as it were na-  
ked, sauing their pryue partes are co-  
uered with shepes skinnnes, and likewise  
in the time of extreme coldnes, they vse  
the same skinnnes to couer their backes:  
but their sydes, handes, fete, and head,  
they couer at all with no garmente. Re-  
questing almes as wel of the christians  
as Turkes, they despye it Alahisi, which  
dothe signifie for gooddes sake. These  
Munkes deuourynge the herbe called  
Maslath, are dxiuen into a madnes, in so  
muche that they wounde them selues,  
and draw a launce from one side of their  
bzeast ouerthwart vnto the other, after,  
that alongest their armes, without shew-  
inge fourthe any token of grefe: and  
remoue

## *The Turkes*

remaue not the kindlede dye sticke of  
trees layed vpon their head, breast, and  
hands, vntill they be resolved in to asses.  
I sawe an other secte whiche forbiddē  
carnal copulation with women, goe, the  
foze parte of their yarde, or the secrete  
parte it selfe perced thzoughe, and ther-  
in enclosed an iron ringe of the weight  
of thzæ poundes to obserue chastitye.  
The thirde order seldome goeth abroad,  
but doth remaine day and nyght in tem-  
ples, hauing litle cabines in the corners  
of those churches, with out sholwes, gar-  
mentes, and bare headed, hauinge no-  
thyng about them, exceptyng one shirte.  
fastinge the space of manye dayes, and  
prayinge, that God woulde reueale vn-  
to them the estate of thynges to come,  
withe whom the turkische, beyng about,  
and entendyng to stirre or make warre  
accustometh to consulte.

## The Ceremonies

¶ Of the marueillous reuerence vvhich the Turkes exhibite vnto the traditions of Mehemmet.

**T**he Turkes attribute such reuerence vnto the traditions & decrees of Mahomet, & not only god they blaspheme note (which chaunceth often among vs) yea if they but finde, a scroll, in what faction soeuer it be witten, lyinge on the earth, taking it vp, and often times kissed, they encloase the same, throuste into some chenke of the wal: for it is counted a synne, that the letters, wherwithe the name of God, and lawes of Mahomet are witten, shoulde be trode vnder their fete. And therefore no manne dare to sell an Alkaron, or anye other of their writinges vnto a christian, or mane of some other faith and religion, lest being neglected and cast away, they shoulde be troden vnder their fete, or touched with vncleane handes, if otherwise they are be headed. Wherefoze in this respecte, they



## *of the Turkes*


they can not verely but be preferred and esteemed befoze vs.

¶ Of the Scholes for bothe kindes, and in vvhat artes they instructe their youthe.

**T**hey haue places apointed to trade in good letters their youtnes of bothe kindes, called i their tounge Ochumach-girleri, and teachers for the same whiche are named Hogsiar, howbeit separatly they are instructed, as the male childezen by men, and young girles by women, in Astronomie, Philosophye, and the arte of Poetrie. Durynge the time of their learnyng, speaking in a shrill voyce, they moue their bodyes from one syde to the other. They haue no skill in artifciall Musicke, but saue certayne bearse by prescribed rules, whiche are in this manner. Cuerye bearse ought to comprehend a leuen syllables. Wherefoze it pleased me for an example to subscribe these felwe.

Vear.

## The Ceremonie

 Vearses called of them  
Bethler.

Birechen bes on eiledum derdumi

Iarà dandam istemiscem iardumi

Terch eiledum Zachmanumi gardumi

Ne ileim ieniemezum glunglumi

They ar amorous vearses, of a goddesse  
called in their language Afsih, whyche  
is goddesse of loue, whose interpretation  
worde by worde is suche :

Birechen, bes on, eiledum, derdumi :

Of on, fifty, I haue mad, in my tribulatio

Iara dadam, istemiscem, iardumi :


Of my creatour, I haue required, succour

Terch eiledum, Zachmanumi, gardumi :

I haue neglected, of my countrey, the vi-  
sitation.

Ne , ileim, ieniemezum , glunglumi.

What, shall I do: I can not subdew, my  
minde.

 Hovve they contracte matrimo-  
nye, of their dovuries, and occasion  
of deuorise.

Their

## of the Turkes

**T**her matrimonye called in their toung Eulenmech ,is done in this maner . They ioyne to gether in mariage without any betrowethinge made, they take their wiues without deluſye, and for the moſt parte are conſtrained to bye them, contrarie to that auncients cuſtome , which in time paſt was uſed among the Romaines, wher the ſonne in law was wounte to be bought, and not the ſones wife. The ſpouſe hath no comelye decking 02 furniture about her body, whiche the bzidegrome is not compelled to rauſome and by of his wyues parentes. Leude and vnſemelye behauiour 02 barraines cauſeth a diuorſe betwine them. Their Iudge hathe certificate, and decydeſh ſuche matters. Mariage is alſo permitted vnto them withe their bonde ſeruantes , but the childezen bozne are counted in ſeruitude and boundage .

**¶** Of their Pilgrimmes, and to vvhat places they goe in Pilgrimage.

Pilgrims



## The Ceremonies

**P**ilgrimes in their language called Hagfilar, do visite the places by them counted sacred and holye, whiche are Mecha, Medinus, (as our men Ierusalē) wher they affirme that Machomet dyed, but no lesse throughe hope of gaine, then for religion or deuotions sake. Ther after the sight of a Shoe called Tfaroth, which gilted only, hangeth downe from the roofe or vaulte of the temple, and certaine moste subtille nettes, named Chuzmas, bought, they departe with greate aduantage into their countrye. And in their retourne, some for deuotions sake dothe carye water throughe the streets, and offer the same selue vnto the thyrsty, suche as they meete, other attende their propre busines. And if anye, by what meanes so euer it be, happe to dye in the iorney, allthough they come not to Mecha, yet are they accounted amonge the number of Pilgrimes.

The

## *of the Turkes*

**¶** The foolish feyde written by Mahomet in his Alkaron, and of the beast named El Barahil

**M**achomet writeth in this Alkaron of two Angelles called Aroth and Maroth, whome he affirmeth to haue bene sente by God into the earthe, that they shoulde minister iustice and equitie vnto menne, and were commaunded to drinke no wyne, neyther adioyne them selues in cōpanye with women, or shew vnto any body the waye whiche leadeth to the place of perpetual blissednes, whiche transgressynge the commandement of God, becam drūke, deceiued by a woman, defyled them selues, and declared vnto her the waye whiche to heauen bringeth, whome whē God sawe cominge towarde heauen: he asked the Angelles standyng by him, who it was that endewd with suche a shape, would come into heauen. When the Angelles hadde affirmed that it was throughe the  
solpe

## *The Seremonies*

folie of Aroth & Maroth, God commaunded that the woman shoulde bee turned into a Starre, but bidde them caste the Angelles cheyned together into a burninge pitte for ever ther to bee tormented. He maketh mention likewise of a beast named El barahil capable of the speache of manne, whiche beast carried Mahomet into heauen, wher he confessed to haue sene great Angelles, hauing many heades, and those heades to haue diuers and manifolde tongues. These trulie are rather toys to mocke Apes withal, and vnworthy to be spoken by suche a prophet as they counte Mahomet to be. But peradventure well tipled with wine, he thought to haue dreamed in his dreames of such miracles, or rather prodigious folishenes. Therfore in as much as he was not ashamed to declare suche trifles, by mouth, but also to write them in his Alkaron, he ought deseruedly not to be called a Prophet, but a false deceiver, and malicious seducer from the truth.



## of the Turkes

**¶** Of the miracles wrought at Mecha by Machomet, and of suche as they report him ther dailie to doe.

**I** Doubte, and am vncertaine whether they ought to be called miracles, or of a miraculous trifles, those I meane which are written in their booke named Mohezz medinum. For they stedfastly affirme and thzoughely perswade them selues, that, when Mecha shoulde bee builded, God thzoughe the prayers of Machomet gaue commaundement vnto the Hilles, that euery one should bringe stones, for the erectyng and building of Mecha: and when all the hilles had brought the tenth of his stones, wherby Mecha was builded and finished, a certaine hill named Araphatdagh, beyng more slacke, by reason of his comming fro farre coastes, then y rest, whē he saw Mecha thzoughly builded, and perceiued that they needed not hys stones, began bytterly to wepe. Whom whē Machomet had sene murning

## *The Ceremonies*

morning, and vnderstode the cause of his lamentation, sayde, lette not thy courage fainte the, and bee not sozowefull, but laye downe ther (apointinge to the place with his finger) thy tenthe: & whosoever shall not praye vpon that stone, his pilgremage shalbe vnprofitable and vnthankfull. Then Machomet stroke the stone with his fote, & brought water ther from, not good to be dronken of, and called it by name Abzemzemfui, which is water of purification, wherof al their Pilgrimes are accustomed to cary home with them in vesselles: and when one chaunceth to die, the clothes wherin the dead carcass shalbe wrapped are sprinkled with that water, in remission of all his sinnes and offences.

They saye also that no man can come vnto Mecha, but his comminge is foreknownen by Machomet, which afterward to the keepers (& they are all Eunuches) by hym is reuealed: but if that Hagij,  
whiche

## of the Turkes

Whiche signifyeth Pilgrime, bee a thefe,  
a wicked persone, chzistian, oz manne of  
ober suche like religion, the fozenamed  
kepars doe prohibite him entrance into  
Mecha. But in deed his dead corps, as  
some affirme, lyethe not ther, but the  
shape of an image pꝛinted by the person  
of Machomet in a wall of the temple,  
whome they kysse, and so retourne vnto  
their habitation. Those Infideles haue  
suche vaine lyes perswaded vnto the by  
Machomet, and a gret number mo to be  
laughed at, which here I am ashamed to  
alleage. Howbeit I would that the gen-  
tyle reader, shoulde enquire of some  
Turke, whether suche thinges are so in  
deede, and then he shall boldlye affirme  
that the Authoꝝ hath spoken mere vere-  
tye and truthe.

¶ Of their almes houses, and vvhath  
meate is geuen vnto the pore.

**T**hey haue hospitalles oz almes hou-  
ses, called Imareth, builded by the tes-

C. i.

tamentes



## The Ceremonies

testamentes of their kinges. In whych  
places meate or fode is geuen vnto the  
poore and Pilgrimmes, but diuersly at  
sondye places. Ther are whych geue  
Rice named Pirincts Tsochà, with flesh:  
at an other place, Bolghdaias, whych is  
made of wheate, in steade of potage, they  
adde bread also of a reasonable quantitie  
: the drinke whych they distribute  
is water. But place is graunted vnto  
none ther to remaine alnyght, or slepe,  
for ther is a publike Charuatfaur.e, wher  
freely they are receiued to hospitalitie,  
howbeit ther be assigned vnto them no  
beddes, but they slepe vnder the coue-  
ring of a house eyther in heye or strawe.

¶ The maner of their sacryfice, for  
vvhat cause they do it, and howv the  
beastes offred are vsed and distri-  
buted.

¶ They offer beastes in sacrifice, but for  
the moste parte befoze bolued, called  
Chorban as well in the turkysh as ara-  
biane

## *of the Turkes*

biane language : In the time of anye disease or perill, they promise (euery mane according to his habilitie) in certaine places to sacrifice eyther a Shepe or Ox: after that the vowed offering is not burned, like vnto a beast killed and layed on the aulter, as the custome was among the Jewes, but after that the beast is slaine, the skinne, head, feete, and fourthe parte of the flesh are geuen vnto the prest, an other part to poore people, and the thirde vnto their neighebores. The killers of the sacrifice doe make readye the other fragmentes for the selues and their companions to feede one. Neyther are they bound to performe the vow, if they haue not bene deliuered from the possessed disease or perill. For all thinges with them are done conditionallye I will geue if thou wilt graunt. The lyke woorthyspinge of God is obserued amonge the Gretians, Armenians, and other realmes in Asia imitating yet the christian religio.

## The Ceremonies

**¶** What is assigned to be done by the Testamentes of the Turkes, as vvell of menne as vvomen.

**I**f any of the circumcised dying enten-  
deth to make a testament, suche lega-  
cies for the most part are appointed, (their  
neighboures and frendes called toge-  
ther) eyther to fetch springs of water,  
and bringe them before some Hospitall,  
temple, or dyce place, that is frequented  
be menne Haritli, moued with a godlye  
zeale, & Ghianitli, for their soules health.  
Other bequeethe their goodes to make  
captiues and bound menne free. But the  
women (as thys kynde aboue all other  
is moste superstitious) geue monye vnto  
souldyers, for to kill a certaine number  
of christians. They make account, that  
by so doyng, it will greatlye profite the  
health of their soules. The kynges a-  
point temples and hospitalles to be buil-  
ded, and other of the nobility when their  
lotte is to dye.

Their



## of the Turkes

**T**heir ceremonies about the dead, and  
maner of interrement.

**I**f a circuncised manne dyeth amonge  
them, the men take care to make ready  
the dead corps: if any of the female kind,  
the women. They washe cleane the cor-  
se, and wrape in fresh and new linnen,  
after that the same is caried vnto some  
place without the cytye, for it is a he-  
nous crime to burye in the temples.  
The taper bearers & monkes with light  
goe before, the prestes folowe after, syn-  
gynge by all the waye, vntill they come  
vnto the place of interrement. But if the  
disceased person were poore and nedye,  
money gathered together is accustomed  
to be geuen vnto the religious people  
for their labour and trauell.

**T**he building of ther sepulture called  
Tulbe, and of the sacrifices done to  
the dead.

**V**pon the kynges sepulcher is builded  
a temple, for their kinges are buried

## *The Ceremonies*

In Cities : the tumbes of riche and pooze  
menne, is about the height of an auter, so  
that beastes can not leape vpon, and de-  
file the same. They often resort thither  
in wepinge and mornyng: and certayne  
infernall sacrifices layde on the monu-  
mente, as bread, fleshe, chesse, Egges,  
milke, and the banquet continue by  
the space of nyne dayes, accordyng to  
the Ethnicke custome, it is al deuoured,  
for the disceased soules sake, eyther by  
Wismares and the birdes of heauen, or  
pooze people. For they affirme that it is  
lyke acceptable vnto God, that almes  
shoulde be offred to the brute beastes ha-  
vinge neede therof, as vnto menne, sins  
that it is geuen for y loue of God. I haue  
senne many, whiche geuing the balewe  
in monye of one litle birde befoze kepte  
incloased, haue cast of the same to flye a-  
wayne: other to throwe bread into the ri-  
uer for fishes, through the loue of God:  
addinge that they for suche mercifulnes  
towards

## *of the Turkes*

towards the neadye, shoulde receiue an  
abundante rewarde at goddes handes .

¶ Of the Turkeishe vvarrefare: and first  
of the king, and a part of his officers.

**T**hey haue all one kynge, and in their  
lāguage he that now raigneth, of the  
is called Huncher Othmanlardan Sahitsul  
tan Sulciman, which by interpretation is,  
Salomon is emperour & Prince of Tur-  
keye, of the Othomans descended, whiche  
now hathe his first begotten sone of the  
age of thre and twenty yeares, or there  
about named Mustapha, in crueltye and  
tyrannye, passing his pzedecessors, often  
lying in waite for his father, if he might  
by any meanes kille or cause him to bee  
slaine, throughe gredie affection, and de-  
sire to beare rule. But in what sorte, he  
was murdered by his Father it shalbe  
declared in the ende of this booke. The  
kynge hath vnder him two chiefe gouer-  
nours, or lliutenantes, ouer Europe and  
Asia, named Tsangiach Begler, vnto the  
C. lxxx. whiche



## *The Ceremonies*

Whiche are subiecte inferiour p<sup>r</sup>esiden-  
tes called Timargilar, whose bestes doe  
certaine ordinarie souldyers obeye, but  
if they be founde lingring and slacke,  
when they be called for expedition vnto  
war, are punished with hanging. Bassalar,  
whiche they interpret heades, are manye  
in number, they for counsell do alwayes  
accompanie the kinge, Sulhtarlar also,  
whiche are the garde of hys bodie; are  
wont continually to folowe immediat-  
ly after his backe, together with hys  
Capugthibegler chamberlaines, Iazitgthibegler  
chauncellours, Eminler exactours  
of tribute, whiche is to witte, of children  
and money, Spahalar lyght harneyed  
horsemen, a great route, Vlachlaris pos-  
tes, or pursuantes, with other such like  
alwayes folowing the courte.

¶ The estate of the Turkes peeres or  
nobilitie, and of the possessione.

**N**ot one of the nobles, both possesse  
anye p<sup>r</sup>ouince or cytye by ryght  
title

## *of the Turkes.*

title of inheritāce, which after his death, he maye leaue vnto his children, heires or successours, with out consente of the kynge. But if a Prince or gouernour coueteth to haue certayne possessions, it is graunted vnto him vpon this condition. They enter in bargaine concernyng the Prince and reuenewes of those possessions. The Turke doth know, how many souldiers may yearely be mainteined by the profits of that prouince, then h<sup>e</sup> Lues-tenante is bounde to haue allwayes in readines for him, that band of souldiers, at all callinges, otherwise he leaseth his head: and no thing may excuse him from going vnto warre, but onely sicknes. And if at anye time, it shall please the Turke to depriue him of that benefyte, it is in his frē will and choyse: But if he be not depriued, it is his propre possession vntill deathe. After whose intermente, if the heyres of the disceased, will obserue and keepe the same couenant, they  
are

## The Ceremonies

are permitted to enioye it, if not, it is assigned vnto others. If some time any of these pæres or noble doth talke with the kyng, he fasteneth his eyes on y<sup>e</sup> ground, not daring to beholde hys countenance.

¶ Of the Bassans, vvhom vve may call counsellours, chancellours or rather Secretaries.

**A**ll the Bassans, for the greater part are made Cnuchee (as it was declared vnto me, when I was bonde manne of a certain ruler in Constantinople and are in greater estimatiō with the Turke then all the rest of his nobles, excepting the Sangiackes, and almost as manye as are aduanced vnto that dignitie, are the rauished children of christians. Not one among them, albeit he hathe a daughter of the Turke to wyfe (as one Chrustā a Bassan had) is indowd eyther with castell cytye or towne, which he may challenge by inheritance: but if he be aduanced vnto any honozable authoritie, he enioyeth



## *of the Turkes*

soe the the same untill his death, or as longe as it shall please the Turke.

The obediēce vvhich the Turkes are cōstrained to attribute vnto their king and of his melsængers or poastes.

**N**ot one, eyther of the Jenitsaries, or nobles, hath leaue, or maye bee permitted to walke in the cytye, armed, or girded withe a sword: excepte it bee, whē the Turke goeth out of his palaice, eyther to pray, or hūte. The gouernours and officers of the cytie do beare in their handes cogelles, whiche if they fynde any brawlyng, or doynge iniurye, and offence one to an other, they punishe them with the afozenamed cogelles. And not one speakinge to an officer, dare to looke him in the face, but fallynge flatte to the earthe, and kysyng his fēete, he spekethe vnto him his eyes fastened on the ground. And when the kynge sendeth Poastes with letters vnto the gouernours of any of his Prouinces, whose horses, as sonne  
as

## *The Ceremonis*

as they are wried with iourneyng , or  
tyred with swifte, and continue wall galop-  
pinge, the poast is licensed, to take from  
them their hozses , what soeuer they bee  
whiche meete him in the waye , but if in  
traueling he meeteth with none, then he  
turneth towarde the cytyes or towne,  
Cadiam, whiche is to saye , the iudge he  
goeth vnto, whiche , excepte he prouide  
him an hozse , is hanged before the gate  
of his owne house, and for this cause, hoz-  
ses are nowrished by selwe , but for the  
greater part Asses. And when that mes-  
sanger, or poast shall come to those, vnto  
whome he was sent , the kynges letters  
receyued with greate humilysse, kyssed,  
and his comaundementes with all speede  
possible executed, he is sent awaie. When  
is no Prince whych dare gaine say him,  
no one Province or cytye ( as it often  
chaunceth amonge vs ) that rebellethe,  
and finallye not one whiche dothe not  
feare hym.

By

## of the Turkes

**B**y vvhat meanes the Turkes powre  
is alvvayes found, and hovve it maye  
be deminished.

**T**he turkische Emperour equallye dis-  
tributeth all his pꝛovinces, vnto the  
peeres of his realme, but on this condi-  
tion, that continuallye, as well in the  
time of peace, as warre, a bande of sould-  
yers may be mainteyned by the yearely  
profites of that pꝛovince: his powre is  
not at al deminished, the souldyers being  
slaine, excepte he léeſe alſo the pꝛovince.  
As foꝛ an example, if the Emperour of  
Turkeye hath now ſowze hundred bands  
of souldyers, of the whyche a hun-  
dred is ſuſtained by the renenewes of  
Hungarye, then if Hungarye ſhoulde be  
loſte, he léeſeth alſo the hundred bandes  
of ſouldiers: but if he foꝛgoe no pꝛovince,  
and léeſe all the souldyers mainteyned  
therby, he léeſeth nothyng: becauſe that  
to ſuccede in their places, (yea if he wold  
deſire a greater number,) they may eaſe-  
lye



## The Seremonies

lye be founde : like as amonge vs ecclesiasticall lininges, and other vacant offices, may quicklye finde a possessor.

☞ The state of the Chazilarious.

**T**he souldiers called Chazilar, are stronge, and maruellouslye practised in warrelike affaires, whyche at the first bickering, do breake their speares vpon the aduersaries, vsyng no kinde of weapons, sauyng shelde, speare and gleues, accordyng to oure countrymen, with a helmet, and coate of maille: but their speares beyng broken, they manfullye feght with dzalwen gleaues, defendyng themselves with sheildes, alwaies endeuoring to mischefe the handes or heades of their enemyes, and lyinge in wayte with all their force to destroye them. It is counted among them no prayse, but an ignominies, to stryke the enemye or horse with the pointe of their sword. These men put all their lyfe and safegarde vnder moderation of the goddesse Fortune, called

## *of the Turkes*

called in their mother speche Halsup , or  
Ctsutara, of whom the most common pro-  
uerbe amonge them all is this, Iazilan  
Gelur Bassina , whiche in the Englyshe  
tounge after this maner maye bee inter-  
preted, Iazilan, the waitynge, Bassina, on  
the heade. Gelur, shall take effecte : their  
meanynge is that, what so euer the Gods  
desse Fortune, at the daye of Nativitye,  
bathe wryten on euerye mans heade, to  
auoyde it , it is impossible althoughe he  
lurketh in an in vincible castell . Their  
worthy deedes and exploites are wryten  
by Historiographers in bearse , and re-  
uerbered by all sortes of men, that the reste  
w such lyke boldnes (encozaged thzough  
desyre of honour and prayse) may valiū-  
tlye, and with out feare assaile their ene-  
mies. But for euery noble victorie atchi-  
ued by them, their stipendes are doubled,  
and therfore al the fornamed horse men,  
ought to folowe & accompanie the kyng,  
furnished with these kynds of weapons,  
that

## *The Ceremonies*

that is to witte, Javelinges or speares, gleaves, dartes, and iron clubbes, some haue tergates, other haue none, and they alwayes receiue wages, as well on the time of peace as warre.

¶ Howv manie orders ther be of the turkiske footemene.

**T**he first order of footemene, is of the Solachlaries, which are archers, they vse bowes, arrowes, gleaves, and differ by their heade garment from the Ienitzaries. The second order is of the Ienitzaries, they also haue wepons lyke vnto the Solachlaries, howbeit, for bowe and arrowes they vse hargabusheares & poleares. All these gathered from amonge the christians, leadyng their liues their vnder tribute, taken awaye by force, circumcised, and brought vp in a certayne place called Tfarai, doe fight moste courageously against the christians, and haue stipendes litle enoughe to liue by: that is to saye, some solwe, sine, or stre peces of money



## *of the Turkes*

mony called Ahtse, of the whiche thre  
scoze do make vp a Crowne: and these  
vpon paine of lyfe may not ryde, excepte  
they be sicke. Ther are many also found  
to be made Ienitsaries of the Turke  
childen. The third order of footemene is  
of the Azaplares, of whome, the warre  
being ended, y wages also do cease, and  
they are all the children of Turkes.  
They vse a longe speare, gleaue, & haue  
red heade coueringes, or of some other  
colour, made of cloth, with fowze angles,  
corner wise, called Tachia, and differ fro  
the Ienitsaries, and Solachtaries, by their  
garmentes, and armour; in the time of  
battell they throust throughe the horses  
of their enemyes. Ther is besides these  
an other order of footemene, from walla-  
chia, of the Grecian religion, named  
Voinichlar, whych haue no other stipend  
of the Turke, then that they are free fro  
payinge any tribute and Tenthes. The  
men of this order are bound, at their pro-

## Seremonies.

precostes and charges, to feede the idle  
horses of the Turkish kinge, to take care  
of them, and bynge them fourth in the  
time of warre.

¶ Of the great Turkes tentes, and pavilions of his nobles, and souldiers, with the order of their iorneyinge in the time of vvarre.

**W**hen the Emperour of Turkie, forsaking Constantinople, setteth forward vnto anye warre, he taketh with him two tentes, called Satorlar, that one this day, may be pitched at the next place of taryinge, when the daye folowing, he purposeth to be receyued. The greatnes of his tabernacle is suche, that vnto the beholders a farre of, it maye be thought a cytye: next therevnto doe the Princes pitche their pavilions, and encompasse round the kynges tabernacle: after these the horsemen, wherof euery one singularly, or thre enioye a tente. The footemen also haue vnto them peculiar tabernacles,

*of the Turkes.*

harles, for it is decreed by ordinance of warre, that no man shall lye abroad out of house, or couering. Certaine labozers do make way for the Armie to passe, placing heapes of stones, or piles of woode, on euery syde, as tokens of the waye, in somuch that in the darke, they can scarce straye out of the waye. They beginne to sette forwarde about middennight, and continue marching Vntill noone tide of the next daye. In the time of their iorneyinge, the kinge is caried, sittinge in the middeste, betwene two Bassans talkinge with him, before whom do iorney certaine souldiers of the Janissarye order, on horses, caryinge burning torches, and this is done in a very obscure and darke night. Then the Tsalnar, whiche are captaines or disposers of the Army, hauinge iron clubbes, sharpened and kyne on euery syde, do drive men awayne from the kinges sighte, by the distance of fownes caste, or shootynge of an arrowe,

F.ii.

where



## The Ceremonies

Where Sulhtarlar, the multitude of the garde doth goe, amonge whom are the wagons or chariottes laden with lone boyes, seruyng for the Turkes vse and his pæres. When the fozenamed captaines or disposers of the armye, ioyneney ether befoze them, or come after, with infinite bandes of hozlemen, footemen, and souldiers of diuers orders, some hauing wages, other for gaine, and lukces sake: men only, for they bzing no womē with them.

¶ The driuing of their beastes, order in the campe, in vvhat sort they lodge, and vvith vvhat foode they lyue.

After these succedeth a multitude of Camelles, Mules, and hozse (sumetymes they bzing Elephantes with thē also, called in their language Phil) carying victalles, tentes, with other suche thinges necessary for the Campe. And when the Turkes tabernacle is pitched, euery thing is their settled, and placed in order, as

## *of the Turkes.*

as it were in a cytie : ther are places for Shoemakers, Bakers and Butchers : some seeke and prouide for all sortes of fleshe, but if freshe meate can not be gotten, then they drawe fourth the suche foode as is caried by their beastes, that is to witte, bredde twice baken, fleshe dried in the smoke, named Pastarmar, chese, and milke congealed to curdes. They are most patient of hunger, thirst, and colde. Very seldome they herboure, or lodge in cities, but in the felde vnder tentes, not farre from heye cockes and riuers, hauinge a greater regarde vnto their beastes, then of them selues, contented with a light and base meat, as congealed milke tempered with water, and bread put therein, eyther newe, or twice baken, both maisters and seruantes. Ther is suche silence obserued amonge them in the nyght season, that they neglecte their captiues flyinge awaye, for feare lest if a noyse, or clamour shoulde be stirred, they shoulde sus-

## The Ceremonis

for the punishment ordained for þe breach  
of Silence: but at what time they goe to  
reste, and when they ryse from their bed-  
des, to walke abroad, they crye all with  
a loude voice these wordes, repeatynge  
them thusse Allah, Allah, Allah, whyche  
doth signifie. O god, O god, O god.

¶ What seuerie iustice is exercised in  
the time of vvarre.

Suche seueritie is vsed to the breakers  
of decrees, and ther ordinances in war  
that no souldier dare to take any thyng  
vniustelye, if otherwise he should be pun-  
ished with out compassion: For ther ar  
elected among them, certaine ordinarie  
keepers, or defendours of such necessaries,  
as ar brought in the wayes, towards the  
campe, by children of eight or te nne yea-  
res olde, which bring to be solde, bredde,  
egges, frute, cozne, with other such like.  
The forenamed officers ar also bound to  
defende the Orchards of frute, lytuate  
by the wayes sydes, in so much that they  
them



them selues dare not to take one apple,  
or other such lyke thing, with out licence  
of the possessed, for if it happen otherwise  
they also shalbe punished by léeing ther  
heades. When I was in an armye of the  
Turke, at an expeditiō or boiage against  
the Persians, I saue a Espahye together  
with his horse and seruant beheaded, be-  
cause his horse breakyng louse, had en-  
tredan other mans fielde.

¶ Of the triumphe to be celebrated for  
the Turkes victorie, vvher he is all-  
vvayes resident, and vvherefore he  
maketh vvarre so often againste the  
christians.

When it is signified, or relation made  
of the Turkes victorie, the cytyes  
bryke fourth into all kinde of ioyefulnes.  
By night about the first kindeling of the  
candell, they begin this triumphant mirth,  
torches, linkes, and tapers of ware, are  
euery wher displayed, the house & wayes  
wherby the turkysh emperor muste

F. lili.

page

## *The Ceremonies*

palles are adozned with tapestry woꝝkes  
clothe of Arras, and hanginges of silke.  
But the most solemne pompe is done at  
Constantinople, wher he is alwayes re-  
sident, if no warres be stirring betwene  
him and other countries. Howbeit by  
the lawes, he hym selfe is bounde, after  
euery thꝛee yeaꝛes, to take a volage into  
the chꝛistian realmes, eyther foꝛ ampli-  
fyinge oꝛ defence of his kyngedome and  
dominion.

### *Of their hunting.*

**T**her is no nation, vnder the sunne,  
that so muche deliteth in hunting as  
the Turkes. Foꝛ in pursuing wilde beas-  
tes, thei runne thꝛoughe on ther hozses,  
daungerous, sharpe, and rockye places,  
takyng diuers kyndes of beastes, and if  
the dead beast hath bene choked by dog-  
ges, neyther they them selues do fede v-  
pon the fleshe therof, neyther the chꝛi-  
stians inhabiting those costes. But if by  
chaunce they kill a boare, him they geue  
vnto

## of the Turkes

unto the christians of those partes, for the circumcised are forbidden to eate of Swines fleshe.

**O**f husbandrie, and craftes men, unto whom the tenthes do pertain, of the bath, and ceremonies about the same.

**T**he Husbandmen doe til the feildes by their seruantes, and paie the tenth therof unto their Emperour. The labourers susteine them selues with handycraftes, but they whiche lyue sluggishly, and in idelnes, do pine awaye with hunger. Merchandise is practised also very diligently amonge them. They traueill into Asia the lesse, whiche now is called Natolia, Arabia and Egipte, they discloase them selues, euen amonge the Venetians. In euery of their cyties there are Bathes, in the whiche accoꝝdyng to their accustomed vse, they washe them selues twyse or thysse. If they voyde vyne, their priuey member is washed, if they vnload the burthen of nature, their fundament



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tes, thei runne thꝛoughe on ther horses,  
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the dead beast hath bene choked by dog-  
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## The Ceremonies

Sanctament is made cleane with water: the lyke is done by the women, both kindes are waited vpon, as the men by their seruantes, and the women by their waitinge maydes, caryinge after them vessels full of water. And when they goe fourth to walsh, the women do anointe them selues, with a certaine kynde of Oyntement, whych after the space of halfe an houre, doth cause the heares to fall of, the men them selues doe shaueth their priuie partes, and in no wyse they suffer the heares to growe, but ridde the selues therof, as wel the men as the women, in euery moneth twice or thrise: but chesly when they frequent the temples, other wyse (as defillers of the sacred and holy place) thei should be consumed with fire. Ther are amonge them also diuers sortes of craftes men as bowchers, shoemakers, tailers, goldsmithes, silversmithes, and of al other kinds of metall, likewise printers, and masons, but not of so subtile



## of the Turkes

subtile and excellent wittes, as certaine  
ther ar amonge vs .

¶ The iustice and equitie vſed amonge  
Citizens .

**A**ll the chriſtians, and lyke wyſe the  
Turkes, haue one iudge choſen frō  
among the circumciſed, whiche is bound  
to miniſter the law, and iuſtice equallye  
vnto all eſtates of men . If any man cō-  
mitte murther, he ſhall ſuffer deathe for  
the ſame . If he ſteale, or take any thinge  
by force, he ſhalbe therfore hanged . As it  
chaunced vnto a certaine Janiſſary, that  
had dronken vp the milke of a woman,  
caryng it to be ſolde in the market, not  
payinge the price therof, whiche, accuſed  
before the iudge, whē he had deniend the  
facte, being hanged vp by the hēeles, and  
bounde harde about the middle with a  
corde, incontinent he vomitted vp the  
milke, and fourthe with by iudgemente  
condemned to hanging . This happened,  
I beyng preſent, at Damascus, when I  
ioyned

## The Ceremonies

forneyed from Armenia towarde Ierusalem. If any temple commit adultrye, the man is caste into prison, and after certayne monethes redemed for monye, but the adulterous womanne is caryed throughte the streates and highe wayes, on an Ass, scourged with whippes naked, and hauyng the intralles of an Dre haged about her necke, is stoned to death

**T**he tilling of their grounde, of the grainē, Vines, and other frutes, vvhich grove in those countries.

**A**s well the Christians, as circuncised Turkes, do till the felde, mainteine pastures, and plante vines, hauyng corne or graine like vnto this of our countrey, as wheat, Millet or Hirse, barlye, Dates, fine wheat, beanes, and al kindes of pulse: forthermore Rice in great plenty, flaxe, and silke cotten, more then in our countries. Both the sortes of menne afozenamed haue also in possession bis neardes, vsinge diuersly the frutes therof

## *of the Turkes*

**of.** The Christians make wine, but the Turkes a kinde of honye called in their language Pecmez, thei vse, and order certaine reasons in suche sorte, that as well to the eye, as in taste, they allwayes seme freshe and new, and are by them named Vzum Turfsi. They haue frutes ther in gret abundance. At their pꝛopꝛe seasons, the Orchardes, gardens, and feldes, are replenished, and laden with Pompones, Melons and cucumbers. Ther are nuttes, apples, pearces, pome granates, almoundes, chest nuttes, figges, cherries, plummes, and other of lyke sorte, foꝛ a small pꝛice to be bought, but not in euery nation. Foꝛ ther are places, as heare and ther in Cappadocia and Armenia the lesse, where (thꝛoughe extreme cold) not one of these ar to be had, oꝛ may be gottē.

¶ The state of their Shepardes, vvhath heardes of beastes they fede, and of the tribute vvhich is required of the Christians.

Ther




## The Ceremonies

**T**her are Sheparden among the Turkes called Sobanlar, which leade their lines continually in desertes, & change places for frethe pasture almoste euery moneth, hauyng at all no houses or possessions, exceptyng tentes, and droues of beastes. They fede Camelles, Mules, Horses, Oxen, Shepe, Goates, and make cheese, butter, and there Sheepe, wherof they make a kinde of garment, or clokes called Ghepenech, and tapestrie workinges, which are solde, to bye corne for foode vnto their familie. The fornamed Sheparden generally, do yearly pay vnto the turkish Emperour, tythes, of y<sup>e</sup> encrease of al their beastes. The Christians also, liuinge vnder tribute, are constrained to paie tythes, which in quantitie is to wit, of euery male beaste, one crowne, and whiche is moste cruell, they take awaye from them by force all their sonnes hauinge no wines, makyng searche therfore in their houses, euery fiftē yeare.

The

## of the Turkes

**T**he forme of building ther houses.  
There is no great magnificence bestowed upon ther houses, the greater part of them builded of brycke worke, and ther brycke is made after two sortes, eyther they are baked in a keele, or dyed by heat of the Sunne. The rowles of ther houses ioyn together wedgewise, as do the buildinges of our countrie, and this is obserued throughe out al Europe, but in Natolia the coueringes or rouses, are plain, in fashion of a flowre, without any ridge: cundites they haue, and water pipes, that sende downe the rayne water into them, whiche is conueied throughe couled pipes.

 The fashion of ther garmentes, vvherof they are made, and in vvhat sorte.

**T**heir aparaill made of the substance of wolle, flare, and silke, is riche and magnificent enoughe, the garment called Chauton, they vse gardeos, plaistes, and hanz

## *The Seremonies*

hangyng downe euen vnto þe shoe hēme  
our breeches they abhorre, objectinge the  
opprobriously vnto vs, as thynges to be  
ashamed at. Their shertes named Gum-  
lech, and Paptkins ar dyed with a viole  
colour, ther head is builded vp with a  
heape of cloth, in maner of a turret, and  
gathered together at the toppe, not much  
vnlke the fashion of a steeple, and suche  
a couering for their head is called in their  
tonge Tulbent, or Salma. The wiues of  
riche men goe with their faces couered,  
and neuer open their countenaunces vnto  
to any other sauynge their husbandes, nei-  
ther at any time frequent the market, or  
common assemblies. The shoes named  
Babucs, or Chisme, as well of the women  
as men, haue thicke soles, that they may  
 vse them the longer space.

¶ Of their meates, and foode.

**T**hey vse bread most holesome, called  
Echmech, both white, & browne, euen  
as the men of our countries doe, but they  
scatter



## *of the Turkes*

feater or mingle with the doghe a certaine kinde of seede named Sussam, after that it is baked, which geueth a delectable switnes vnto the eaters, that bread is not vsed amonge the Christians, sanninge at certaine places, here and there in Spaigne, as in the kingdome of Granata, and about Ciuill. In their fode is bestowed great conninge, and diuers sortes of sauces, their ordinarie meat is so muche thickened with rice, that the partes therof maye be drawn a sonder with their handes. Marueilous is the abstinence amonge them from fishe. They eat all sortes of fleshe, exceptynge of Swine. There are amonge them no tauerne, or publike Innes, to entertaine strangers, as with vs, howebeit in the stretes are sold diuers kindes of meate, requisite for sustenance, with other thinges necessarie to liue by.

¶ The diuersities of their drinke.

G. i.

Th: 68

## The Ceremonies

**T**hree sortes of dꝛynke they haue: the firste is made of Sugar, of them named Secher, or honye alayed with water, this dꝛinke hath the name Tserbeth. The seconde is of reasons (the kerneles firste drawen forth) boyled in water, after that is added water of Roses, with a quantitie of pure honye, that dꝛynke hath his denomination Hofsaph, and is sold euery wher in Turkye, it is swete, and causeth the bealy to swell. The thirde is of that kinde of hony named Pechmes, whiche is made of newe wine sodden, vntill the thirde parte be boyled awaye, this dꝛinke in taste, and to the sight representeth the lykenes of honye, it is alayed with water, and geuen to be dꝛonken of their seruantes.

¶ The maner of the turkische tables, and how they sit at meate.

**W**hen the time of refreshyng is come, they put vnder them mattes, called Hactser, after that they spred, abrode tapestrye

## *of the Turkes*

pestrye clothes, or Cuishens. Some, sitte  
downe vpon the bare ground. Their tas-  
ble hauing to name Tsophra is made of  
leather, it is spredde abroad and drawen  
together in forme of a purse. They sitte  
not downe acordinge to our custome, or  
after the maner of the auncient fathers,  
as leanyng to their Elbowes, but their  
legges lyinge one ouer the other, crosse-  
wise, muche like vnto Tailers, Grace or  
thanke geuinge vnto God is said, befoze  
they tast of any meate. They eat spee-  
lye and with great silence, in which space  
their wiues are kept in some secret place  
The menne seruantes, after the age of  
twelue yeares, are not permitted to en-  
ter the house wher women be: but younge  
boyes, within the age of twelue yeares,  
comming in, and goinge fourth, do bring  
them thinges necessarie, whiche separa-  
ted farre of, haue their habitation in an  
other house. The bounde women haue  
not so muche libertye, as to step with-

G. ii.

out

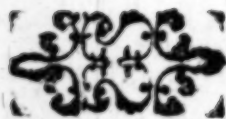




## *The Seremonies*

out the dozes, except it be with the Tur  
kes wines when they enter the bathes  
to washe, or goe some other where, with  
out the cytye, as into Orchardes, vinear-  
des, and Gardens, for recreations sake  
(whiche often times they are wount to  
doe) but labour harde, continually lura  
kyng in ther houses, neyther are they  
permitted to talke, or be conuersant  
with the men seruantes, as in his  
propze place, whiche is in  
the treatise next folowing,  
of the afflictions of caps  
tues, the readers  
easely shall vnder  
derstande.

(.:.)



**The salutation of the Turkes,**  
Persians, and Arabians, is  
suche.

Sellam aliech Tsultanium,

Peace be vnto the O Prince.

Sellam aliech Baba.

Peace be vnto the O Father.

Sellam aliech Ana,

Peace be vnto the O Mother.

And so the reste in order yo w maye salute accor-  
ding to the worthines of their persons.

**Their aunswere.**

Rahmatullah Sellam alechmi.

Our mercifull God geue peace to yo w also,

Rahmatullah aliech, tseudigum,

Our mercifull God geue vnto yo w, my frende,

Berechyat.

his blessing.

**A Dialogue conteininge questions,**  
and aunsvveres of a Turke vvith a  
christian, and firste the Turke in  
this maner speaketh vnto the Chris-  
tian.

Handa gidertsan bre Giaur?

Whether goest thou O Christian?

**The Christian.**

Tsultanū giderum stambola.

O Prince I goe towarde Constantynople.

G.iii.

The



*of the Ceremonies*

**The Turke.**

Ne issum Vac bu meinleketten?  
What busines hast thou in these countreies?

**The Christian.**

Ederum bezrgenlik Affendi } 'Dz  
I exercise marchaundise maister,  
Maslahatom var anadolda.

My busines is into Asia.

**The Turke.**

Ne habar scizum gilerden?  
What newes is ther spoken of in your partes?

**The Christian.**

Hits neste bilmelom tsaa dimege.  
I knowe not what newes you desire to vnder-  
stande, that I might declare it vnto you.

**The Turke.**

Gioldasum varmi tsenumle?  
Haue you anye companion?

**The Christian.**

Ioch, ilanuz gheldum.  
No, but alone I came.

**The Turke.**

Gelutmisun benumle?  
Dothe it please you to come with me?

**The Christian.**

Irachmider tsenum iataghom?  
Is your lodgeynge farre of?

**The**

## of the Turkes

### The Turke .

Iachender, gvestereim tfaa bundan,  
It is hard by, I will shewe it you from hence.

### The Christian .

Gel ghusteriuere, tseuertson Allaha.  
Come and shewe, if you loue God.

### The Turke.

Kalch iochari tur honda.  
Lifte thy selfe vp, stande here.

### The Christian .

I knowe not in what parte it is.  
Bilmezum hanghi darastan der.

### The Turke .

Tsag eline bacha ghun doghtusine.  
At the right hand looke towarde the east.

### The Christian .

Bir buch eun atsarhibi, gurunur, omider?  
One hyghe house as it were a Castell appeareth,  
is that it?

### The Turke .

Gersksou oder iaken degilmi?  
It is euen hit, it is the same, is it not hard by?  
The farevvell.

### The Christian .

Tsamarlodach tleni Alaha.  
I committe you vnto God.

G.iiii,

Ben

## *The Ceremonies*

**Ben gitinezom oraa .**

**I will not goe that waye .**

**The Turke .**

**Bre neden korkartson ? nitie gelmetson ?**

**Oh whom do you feare ? why come you not ?**

**The Christian .**

**Benū iolum deghelder oraa .**

**My iorneye is not that waye .**

**The Turke .**

**Vargeth tflagloga , eier ghelmefon .**

**Depart with good Luke, if you will not come .**

**The Christian .**

**Geghen hair altson .**

**A prosperous nyght chaunse vnto you .**

**The Turke .**

**Aghbate hair oltson .**

**And vnto you a more happy night .**

**Ben kurtoldom tsoch succor Allaha .**

**I am deliuered, highe praise be vnto God .**

These fewe wordes of the turkythe  
lāguage, I haue here added for the, most  
gentill reader, not of necessitie, but for  
delectations sake: that thou maist vnder-  
stand, how grosse and barbarous they be.  
The euer liuing God graunt, that they  
maye



## of the Turkes

may haue moze néede of our speche, then  
we of theirs.

Farevvell.

The lamentable affliction, as vvell of  
the captiue Christiās, as of them  
vvhich liue vnder the most  
greuous youke of  
Tribute.

✠ In vvhat sort the Christians,  
taken in warre by the Turkes  
are handeled.

**T**he turkische Emperour entending to  
take any voige, against the Christiās,  
amonge other hys honorable marchan-  
tes a grat number of rablement, of vna-  
naturall Regraters of manne kynd, and  
slaughterous bouchers, sitting on Cas-  
meles, doth allwayes accompanye him:  
these for hope of bondemen, doe brynge  
with thē cheines of a merueilous lēght,  
in the whiche maye fiftye, or thzee scoze  
easely be bound on a rowe. So many as  
the

## *The Ceremonies*

The enemies sword hath not murthered and consumed, they by of the spoilers and botye sekere, whiche is permitted vnto them, on this condition, that they pay the tenth of their captiues vnto the Emperour, the reste it is lawfull for them to keepe, eyther for their propre vse, or to be solde: and amonge them ther is no merchandise so frutesfull, profitable, or more vsed and accustomed, as in time past it was among the Romanes which called gods merchandise, bought with no faute, and in the whiche no conuincement by lawe ought to be feared.

¶ In vvhath maner the Emperour ordereth, and diposeth his captiues.

**T**he aged sorte, and youthe of bothe kindes, which besel and happened vnto him vnder the name of tēthes, he this disposeth, that the wel stroken in yeares, may be sold to applye husbandrye, howbeit they ar very seidome taken, for it is a rare thinge, that they should be spared, whome

## *of the Turkes*

Whome age of many yeares hath made  
scarce saleable. The young men, and vir-  
gins, they keepe inclosed in a certaine  
place named in their lāguage Sarai, that  
ther they maye be instructed in profita-  
ble artes and sciences, wherby in time to  
come, they may vse them the more com-  
modiously, but firste it is attempted, that,  
the chꝛistian faith and religion being de-  
nied, they may be circuncised. And now  
hauyng receiued the first instructions of  
their ceremonies and the proportion and  
lineamentes of their bodyes, diligentlye  
marked by Physiognomye, they are acor-  
ding to euery ones disposition & toward-  
nes, apointed, either to learne the lawes  
of their country, or, (if a greater force of  
body, apeareth in them, then sharpnes of  
witte,) vnto warrefare: and they haue  
geuen for their daily pention, two or thre  
Ahke peces of mony, that they call As-  
pres, thre scoze of the whiche do make a  
crowne: they thinke it to be sufficient for  
their



## *The Ceremonies*

their foode, and aparail, vntill they be able to fight in a battell . In this maner, they are instructed in the rudimentes of warrefare . Firſte for the tenderneſſe of their ſtrenght, they haue a weake bolue assigned vnto them, but in continuance of time, the force of their bodie, and ſkilfulneſſe in ſhootinge beinge encreaſed, a tougher and moze ſtrong bolue is assigned, thus it ſtill augmenteth vntill they ar ſit for the warre. A moſt ſeuere maſter, at night wil be preſent among them, to examine, and haue an accounte of ther daily exerciſe, and as often as they haue erred from the marke, ſo manie tymes ſhall they be beaten with roddeſ. Theſe are aſcribed to the order of Solacrarors, whiche are Archers. Certaine other ar brought vp, for that they may be elected amonge the Ienitſaries; theſe alſo haue their ouerſeers, which conſtraine them to a daily kynde of combating, their conſtendyng is with clubbes. But the reſte

(Ob

## *of the Turkes.*

(Oh enuious acte) in whome a greater grace of beuolie appeareth, ar so mangled, that no manlines is to be sene in all ther bodyes, with no small daunger of léesing their liues: but if they escape, yet from thence fourth safty and sauegard maye they not obtaine, vntill they are made pertakers of their vnnatural lust and lecherie, or their comly beuolye wearynge away, ar made Eunuches, to serue matrones, and dames, eyther appointed to kéepe hoxses and Mules, or assigned to be djudges in their kitchens.

¶ Howv they deale vvith virgins, and other vvomen.

Suche as are endewd with excellent beuolye, they chuse to be Concubines, the meaner sorte are geuen to ryche Dames and matrones, for wayting makes, to vse them about their necessarye busines, amonge the whiche, certaine ar such vncleanlye offices, that with honestye they may not be named: for the maydes  
are

## Seremonies,

are compelled to follow them, with a vessel of water, when they goe fourth to lay downe the burthen of nature, and purge their inferiour partes. The rest are straightly kept to labors fitte for women, as imbroideringe, and weuing. It is lawfull for none of them all, eyther to persiste in the Christian religion, or conceiue any hope of fredome, as longe as they liue.

¶ In vvhat sort, the other Turkes doe vse their captiues.

**H**ere before we haue shewed, what the turkische Emperour accustometh to doe, and now we shalbe declared, what is done by these priuate persons. When any new captiues by them are receiued, first they endeuour by all kinde of threatenings, faire promises, and flatteringes, that the late obtained bondmen, maye be circuncised: whych when it is done, he is handled some what more gentellye, but all hope of returning into his countr y is cleane



*of the Turkes.*

leane cutte of : for burning is ordeined  
as a punishment vnto the flyers away.  
Those whiche ar counted most constant,  
and lesse fugitiue, ar taken by their ma-  
sters, to serue them as pages in the ar-  
mye, and then at lenght freedome is par-  
chased, whē, being vnprofitable thzough  
his age, he is rather reiecte by his ma-  
ster, then dimised, or when his maister  
being in daunger of death at the warres,  
both bequeth him fredome. They ar sus-  
fred to marrie, but their childzen ar dispo-  
sed accoꝝdyng to the arbitrement, and  
pleasure of their maister, whiche thinge  
causeth the wyser sozte to abhorre ma-  
trimonye. But suche as refuse circum-  
cision, ar moste cruelly toꝝmented: what  
miseries haue I ther susteyned by the  
space of thirten yeres: Merely I am not  
able to expresse in any wordes, what ca-  
lamity and grefe is in that kynde of life.

¶ After vvhath maner, they vvhich ar vna-  
skilefull of manual sciences, ar vsed.

Post

## *The Ceremonies*

**M**ost miserable is the estate of them  
which haue not learned the manual  
craftes, for they onely amonge them are  
had in honour & regarde, wherfore when  
the learned sort, prestes, and noble men,  
whych haue leade all their lyfe in idel-  
nes, come into their handes, they are cou-  
ted in a more greuous case then of al the  
rest. For the regrater neuer entendeth to  
bestow any cost on them, as scarce salea-  
ble: they trauell bare legged, with vnco-  
uered heades, and often times naked in  
the greatest part of their body: for their  
first garmentes worne out, ther shalbe  
no newe apparell bestowed vpon them,  
they are lead and drawen throughe cold,  
snowe, rockes, stones, summer and win-  
ter, and haue no prescribed ende of miserie  
vntil they dye, or chaunce vpon some for-  
lyshe maister, whiche byeth such vnpro-  
fitable merchandise, this is their pitifull  
estate, and dolefull misfortune. Finallye  
not one among them is so happy of what  
age,

## of the Turkes

age, condition, science or betwixt so euer  
he be of, that, falling sicke by reason of  
iorneyinge, the regrater will leaue hym  
at some place to be loked vnto. Firſt he  
ſoreth him to go with ſtripes, if that can  
not preuaile, he is placed on a beaſt, vpon  
the which if he cane not ſitte vpight, he  
is bounde to the beaſt, his ſore part, and  
face lookinge to the grounde, lyke vnto a  
ſardell or packe: and being about to dye,  
firſt ſpoyled of his garmentes, they caſte  
him into the next ditch, or pitte, there to  
be deuoured by dogges, and vultours.

¶ Howv the new taken captiues  
are handeled in iorneyinge,

**N**ot only in the iorney, they bynde  
ther captiues in perpetual chelines  
but alſo adde manacles to their handes:  
the diſtance of a paſſe is betwixt euerie  
of them, leſt one ſhould tread vnder fete  
the other: whiche they doe for this occa-  
ſion, becauſe they would not be ſtoned, of  
the bondemen, to deathe. For in as much

H. i.

as



## *The Ceremonies*

as enery Regrater leadeth with hym a great multitude, so that often times they haue fine hundred men lincked in Irons, they feare the force of so great a number if they should haue their handes at libertye, and free to caste with all. But when the night is come, they lade their feet also with gines, and laye them vp right to al domages of the aire. The state of women is moze gentill, they whiche are of competent strenght, go on their seete, the weaker sorte ar caried vpon beastes, but suche as are so feeble, that they can not abide the rockyng of the beast are placed to be bozne in panniers lyke Geese. The nyght is vnto them moze sadde and sorrowfull, for eyther they are inclosed in mightie fenced places, or enforced to suffer the beastly lust, and vncleane lecherie of those mankynd regraters. And a most lamentable howlyng and wepyng is heard throughe the darke of yowthelye wightes of both kindes sustaining violence

## of the Turkes

lence, neyther maye the age of sixe or seuen yeares defende the miserable wretches from suche filthines, the malicious nation is so scarce and seruent, bothe against and beside all course of nature in libidinous lecherie.

¶ After vvhat fashon the captiue Christians are lead, and brought fourthe to be solde.

**W**hen the daye begynneth to were bright, they are brought fourthe into the market to be solde, lyke dzones or flockes of shepe and Goates. The merchantes assemble together, the price is sette: If the captiue liketh them, his garments taken of, he is shewed openly before the eyes of his mayster to come, all his membes are beewed, they are selte, and euery part searched, whether anye hurt or damage hauing bene taken, lieth in the limmes and ioyntes. If he liketh them not, againe he is retozned vnto the regrater, so many times that to suffer, as

## *The Ceremonis*

any man entending to by shall come and drawe neare: if he contenteth their mindes, and they agre vpon a price, he is leasden awaye to moste painefull bondage, eyther to bee made a ploughe manne or sheparde, that in the weane time I may omitte more labozous trauels. For there are amonge them vnspeakeable exam- ples of miserie, I haue sene menne be- ry often coupled together in a yoke to drawe the ploughe. The bonde women, are moste streitly kept to perpetuall la- bours, separate from the sight of menne, and they are not permitted so muche as to talke with their felowe seruantes. If any man hath bene taken by them, with his wife and childzen, the noble and rich men will bye him very gladdely, and he is made ouersear of their farmes, eyther to take the charge of tillinge their lande, dressing of their vineyards, or maintai- nying pastures. The childzen of these are in bondage. If they perseuer and conti-  
newe



## *of the Turkes*

newe in the christian faith, a certaine  
time of bondage is assigned vnto them,  
whiche beyng passed, they enioye their  
auncient fredome: howbeit their childre,  
except they be redeemed, remaine in ser-  
uitude, according to the pleasure of their  
maister, eyther to abyde in the same pla-  
ces, or som other wher to be transferred:  
there is no lande geuen by inheritance,  
for the which they serue a certaine space  
of time. If after their obtained libertye,  
they long to retozne into their countrie,  
letters patentes are deliuered vnto them  
for safe conduct. But vnto such as haue  
abjured and forsworne our religion,  
neyther is ther any determinate time of  
bondage, neyther lawe to be chalenged  
cerning retozne into their native lāde,  
all hope of Fredome onely dependeth at  
their maisters free will and pleasure, and  
albeit that fredome be obtained, yet paye  
they tythes, as the rest of the Turkes  
doe, but are free from other burthens,

## The Ceremonies

were with the Christians as 'oppressede.'

¶ The state of those captaines vvhich they make Shepardes.

**P**ainefull is the lyfe of husbandmen, yet moze greuous it is with the which are bought to take the charge of Shepardes, they must leade their liues in desertes, and remains continually both day and night abrode in the open ayre: only their maister with his wife, dwelleth in the tente, and besides the painefull trauell in defendyng and keepyng their flockes, they are constrained at leasurable houres to make garmentes, & tapestrye workings. Euerye moneth they change pastures, conueying them selues from one hill to an other. They which are of a nature moze gentil and tractable, are wounte to geue a small stipend vnto their seruantes, such as we reade to haue bene measured amonge the Romaines, and that is counted their propre goddes, whiche is kept for assistance in the waye, yf  
after

## of the Turkes

after obtained Freedom they purpose to  
returne into their countrey, or vnto other  
thynges necessarie for maintenance of  
their lyfe. But this chaunceth not euery  
wher, for it is a miserable enticement in  
to bondage, wherby they restraine them  
from their intente of departure. But vnto  
them whiche haue denyed Christe: be-  
cause they are sure that they will not take  
flight, no suche fauour is shewen.

¶ The flight of bonde menne out of  
Europe.

**F**light is moze easye for them to take  
whiche passe their dayes in Europe,  
then vnto suche as are sold ouer into the  
regions beyond the seas: for by them no  
dangerous places are to be passed but ri-  
uers, whiche easely they maye swimme  
throughe, the greatestt perill is in goinge  
ouer the sea Hellesponte. These whiche  
purpose to flee awaye, are wont to ende-  
uour it in the time of harueste, for that  
the moze commodiously they maye hide

¶.liii.

them



*of the Turkes.*

them selues in the corne, and haue sustenance therof, they continue their flight in the night season, and lurke in the daye time, either in wooddes, marshes or among the corne, and had rather to be deuoured by wolues and other beastes, the backe to be drawen againe to their olde maisters.

Of their flight out of Asia the Lesser.

**T**hey whiche seke meanes to flye out of Asia, doe take their iorneye towardes the sea Hellespont, betwixne Callipolis, and the turrets sumtime called Seston and Abidon but nowe in these our days Bagas Asar, whych maye be interpreted, a castell of the streights of the sea, wher the sea is most narrowe. They cary with them an Aze and cordes, both to cutte downe trees, and binde them together, therof to make them boates for passage ouer the sea, bearinge no other thyng with them, sauing salte: by nyght they

enter

## *The Seremonies*

enter the boate. If the windes and good fortune be fauorable, they rowe ouer in three or foure houres, if other wyse, eyther they perish in the waters, or are diuen backe agayne to the sea bankes of Asia. Hauinge escaped the seas, they approche the hilles, and fixinge allwayes their eyes vppon the Pole, and Bootes, they directe their iourneys into the northe part: In the time of hunger they sustaine them selues with Acornes, and herbes sprinkeled with salte. If a companye resorte & asseble together to take flight, they innade by nyght the Sheperdes, whiche beyng slaine, they carye awaye with them what meate and foode soeuer ther they finde, howbeit often times they perish them selues, receiuing death of the Sheperdes, or taken by them, and deliuered to their old masters, or brought again vnder their accustomed thraldome and bondage. But a greater number the daungers destroye, thenne doe escape in lastye,

## The Ceremonies

salty, soz either they ar drowned by shipwracke, deuoured with y<sup>e</sup> teethe of wilde beastes, slaine by their enemies swoorde, or finally famished soz defecte of nozys themēt, when by flyinge thei haue wandered a longe space.

¶ Of the punishment ordained for fugitiues.

**M**anifold ar the punishemēts appointed soz flyars awayne: some hanged by the heeles ar most greuously scourged, but of such as haue committed murder, the sēte ar launced with kniues into manye furrowes, and so miserably mangled they spzinkle them with salte, throughe the bodpes of other is thruste a great forke, that hath an iron toppe, which a longe space both daye and night they beare and susteine.

¶ The favorable affection of Grecians and Armenians tovvardes fugitiues.

**P**unishment by death and forsaithure of all their goodes is ordained soz thē, that



## *of the Turkes*

¶ I sauer o2 further the flight of fugitiues.  
Notwithstanding the Armenians and  
Gretians doe not cease daily to hide the  
Christian captiues in their houses, and  
bzing them disfigured with their appar-  
rell vnto the shippes of the Venetians, o2  
other Christians, and geue p2ouision re-  
quisite fo2 their iourneye, with all other  
thinges necessarye, neyther by them are  
ther omitted any tokens of godlye loue,  
Fo2 they affirme to haue receyued lyke  
sauiour at our handes, at what time they  
come to Rome and Compostella.

¶ Of the inchauntementes Vsed by  
the Turkes against Fugitiues.

**T**hey haue a certain kind of inchaunt-  
mente, wherby they bzing the backe  
mauger their teth. The name of the ser-  
uant written in a scroll of paper is hane-  
ged vp in his lodging o2 cabinne, after  
that they conlure his beade with horri-  
ble wordes and incantatiōs: which dōne  
by po2e of the deuil it commeth to passe,  
that

## *The Ceremonies*

that the seruaunte flyinge thal thinke to chaunce, in his soznepe, amonge Lions or Dragons, either the sea and fluddes to breake oute againste him, or all thinges to seme blacke by reason of darkenes, and driuen backe with this terrible sightes, he retoznetb vnto his master.

¶ Hovve the memorie of Christ by litle and litle vvereth to obliuion in the Prouinces sumetime of Christian religion.

**T**here are certaine yet remayninge alieue, whiche haue in remembzaunce the conqueringe of Constantinople, and the kyngdomes of Gretia, Albania, VValachia, and Seruia, whiche the Turkes do nowe call Bosnam, reduced and brought into Prouinces, they berelye sticke most firmely vnto Christe, but the younger sorte can not remember it, and in short space it will come to passe, that the obliuion of Christianitie shall replenishe all those countries: The like will happen in

Croas

## *of the Turkes*

Croatia, Ilungarie, & Sclauonie, which are late additions and augmentinges of the Turkiſhe empire.

**I**n vvhat ſort the conquerour aafer any victorie behaue them ſelues, and howe by them are vſed the Spi-rituatic.

**W**hen the Turke hath ſubdued anye prouince, al the goodes therunto appertayning as wel moueable as not moueable, are graunted and geuen for a bo-tye. He noteth out by the grounde all the nobility, but chieflye the prynces iſſue.

And in that at this preſent is fauoured by them the ſonne of kynge Ihon, they do it not to none other ende, then if Hungarie ſhould be taken from them, they may place him therein, newe miſchiefes to attempt, but whe of Hungarie they ſhal haue ſure and ſafe poſſeſſion, no doubt but they wil ride hym out of this life. For the Turkes to obtaine a kingdome do fauor neither their owne blond nor kinſfolke, nor



## *the Seremonies.*

not their pꝛopꝛe bꝛethꝛen. If they murder  
ther not the spirituall men, at least wise  
spoiled of al their riches and pꝛomotiōs,  
thei cast them of to be laughed at, and to  
get their liuinge by begging. They take  
oute of the Churches all the belles, oꝛ  
ganes, and other musical instrumentes,  
yea the temples them selues pꝛofaned  
defiled, they cōsecrate to their Mahomet;  
the naked and base chapelles are lette  
stande foꝛ the Chꝛistians, wher they say  
their seruice not openlye, but with great  
silence, and couertly: whiche when they  
are fallen to the grounde by meanes of  
earthequakes, consumed with fyꝛe fla  
mes, oꝛ rotten thꝛoughe long standing, it  
is not lawfull foꝛ them to reedifye with  
out the payment of a great some of mo  
ny. Sermons and pꝛeaching of the Gos  
pel is plainely foꝛbidden, neyther is it  
lawfull foꝛ the to asseble vnto any Chꝛi  
stian cōmon wealth, beare wepōs about  
with them, be cladde with like apparrail  
vnto

## *of the Turkes.*

unto the Turkes, daunce, or sette fourth  
pleasant sightes of a loyefull lyfe. If any  
iniurie be done towarde the, or Christ,  
by opprobrious wordes, thou must holde  
thy peace, and patiently suffer it. But  
contrarywise, if thou speake anye vn-  
worthy or disdainefull thyng of thes  
religion, thou shalt be enforced to circū-  
cission, if then also thou mutter againste  
Mahomet, fire and burnyng shall consu-  
me the to ashes. And if a horseman of  
Christians passe by a Musulman, whis-  
che is one entrede in the turkish religion  
it is necessarily required that he descend  
from his horse, and worshippe the other  
sitting, with a lowly countenance, and  
bedding his body, which except it be done,  
he is beaten downe from his horse with  
clubbes.

**T**he estate of prestes and munkes li-  
uinges vnder tribute of the Turkes.

**P**restes and nūkes with the Turkes  
are of all other in vileste estate,  
they

## *of the Ceremonies*

they are reputed as committers of sacrilege  
& accursed both by god & man, neither do  
they receive any stipends of the church. Upon  
Festival they haue caste vnto them by  
certaine women, a small quantitie of  
bread, no thinge is distributed amonge  
them vpon other dayes. They liue by  
purueyinge of wodde: so; the custome is  
that they helpe downe trees in the woods,  
wheerwith their asses beyng laden,  
they wander wyth that marchaundise  
thoroughout al the shires, proclayming  
wodde to be solde.

¶ Of the vnmmerciful tributes exacted  
at the Christians handes.

**T**he Christians do pay the fourth part  
of all their increase, and this fourth part is  
not only gathered of the profits of their  
landes, fieldes and flockes, but also the  
manual artificers do geue the fourth part  
of all their gaires. Ther is besides this an  
other burthen of pay ment, by the which



## *The Ceremonies*

so many as ar in one familie, do exhibite  
euery one a ducate. If their parentes be  
not able to discharge it, they are constrai-  
ned to sell their children into bondage.  
Some other linked in cheines do wande-  
re doze by doze to begge money for dis-  
chargement therof, but if neyther then  
they ar of abillitie to paye, they are con-  
demned to perpetuall imprisonment.  
And nowe when they haue performed  
all dewties, yet is it alwayes lawfull for  
the Turke to haue the free election of  
the best of his sonnes, whiche, circumci-  
sed, and conueied awaye out of his pa-  
rentes sight, is trained vp for the war-  
res, neyther shall he euer retozne againe  
to his parentes, and first because a childe  
will quickely commit Christ to obliuio,  
soone after also his parentes and alyes,  
so that if they should be conuersant with  
him, he can not discerne, or iudge one of  
his kinsfolke. No manne is able to ex-  
presse in wordes, with what bitter teas-

## *of the Turkes*

res, sorowefull sighes, and pittifull sobbinges that violente separation is done. The Father seeth his sonne, whom he hath instructed and brought vp in the true worshippinge of Christe, to be drawn by force vnto the warrefare of Satan, that he maye fight against Christe: the soone is rauished from his parentes perpetually to liue amonge straungers and Aliantes, vtterly to forsake that whiche by bloud is dearely beloued, grateful throughe acquaintace, and frendly by familiarity: from thence forward to come amonge the number of them, whom the Grecians are wont to call Apatoras and Ametoras. And albeit that this greatly degenerate fro the true Christian faith, yet a great number of them do carry vnder their arme pittes, as a most sure preseruatiue against euill happes, the Gospell of saint Ihon, (whiche is to witte. In the beginning. &c.) througheely written vnto the ende, bothe in the Grecian and  
Arab

## *of the Ceremonies*

Arabian language, whiche intently expect and longe  
for the Christians sword (of whom the  
turkische prophet dothe speake, as it shal-  
be declared in y treatise next folowing)  
to reuenge and deliuer the Christians  
from their vnspakeable afflictions and  
painefull persecutions. Whiche in that  
it hath not untill this daye made haste,  
and ben lifted vp against them, who soe-  
uer they be that ar the hinderers therof,  
and to what purpose they do it, it forceth  
not, but they seme trewly to haue des-  
serued moſte vnworthely of the Chris-  
tian religion. For nowe (Oh sorrowefull  
mischance, our brother George of Vara-  
dinum being diseased) how quickly ha-  
ue we lost the gouernement of the Te-  
mesuans: let hence fourthe Hungarie la-  
ment, and Transyluania be sorrowefull,  
Pollonia also ought to be circumpecte,  
with Lutē Russia, Prussia, Moschouie, Da-  
cia, Denmerke, Gutlād, Norvvaie, and Sue-



## *of the Turkes*

uelande. Lette the lyke be sayde of Austria, Morauie, Siletia, Boeme, Saxonic, Germanie. England, Scotteland. Spaigne, and France. Let Rome, Venice with all Italic loke no better to speede. God graunt that these thinges maye attaine vnto a moze happye end then I suppose they will.

### *A salutinge dialogue in the Sclauone tounge.*

Bogh pomozi gospodaru  
God helpe you my patrone.

**The Answer.**

Dobro dosao priiateliu.  
In good time you come my frende.

**The Question.**

Ieli ouay prauu put u kaliplic?  
Is not this the streyght waye into Callipolis.

**The Answer.**

Ni brate, Zabludioffi daleko.  
No brother, you haue erred greatlye,

**The**

## *The Seremonies*

### *The Question.*

Od Zemlie koieſſi kazuimi.  
Of what Countrey ar you? tell me.

### *The Answer.*

Od Vlafke Zemlieſſam, od benetak.  
Of the Italiāſ region I am, from Venice.

### *The Question.*

Vkaſi mi prauī puth takoti boga.  
Shewe me the ſtreight waye, for goddes ſake,

### *The Answer.*

Hodi ſamnon, neboiſſe niſtar  
Come with me, neyther feare you any thyng.

### *The Question.*

Ieda koie glaſſe imas, Kazumi.  
If any newes you haue, declare it vnto me.

### *The Answer.*

Ne takomi vice daſnam prouidablih ti.  
No by my faith If I knew any I ſould ſhewe  
it you.

### *The Farewell, and geuinge of thanks.*

Oſtai Zbogom brate, onie grad  
Staye in goddes name brother, that is y citye.

*3.iii.*

*K*

## *of the Turkes*

**K** amogres  
whether you goe.

### *The Answer.*

Poi Zbogon , i bogh te zdrano nofsio.  
Depart in goddes name, & god the in safety keepe,  
Haalu ti imam i dobrati nots bila.  
Thankes vnto you I geue, and a happy nyght  
haue you.

### *The Lordes praier in the Sclauone tourgue.*

Nafs otse ki yessi na nebessi.  
Our Father whiche arte in heauen.  
Ssuhtisse tuoie ime. Kralyeufstuo  
Holowed be thy name. They kyngdome.  
pridi, tuoia olia budi na zemlij kako  
come, they will be done in earthe as it is  
na nebu. Dai nanga danafs nassega  
in heauen. Geue vnto vs this daye our  
ssagdaniga kruha, i odpusciainā nasse dughe  
daillye bredde, and forgeue vs oure debtes.  
kako mi odpuscianao nassiiu dufuikon, i  
as we doe forgeue our depters, and  
nepeliai nats u napast, da izbau  
leade not vs into temptation, but deliuer  
nate od nepriazni, Amen.  
vs from euill. Amen.

*The*



*The Ceremonies*  
*The Salutation of*  
*the Angell.*

**Z**Drano Mario puna milosti, gospidin  
Haile Marie full of grace, the Lorde is  
stobum, blasena ti meusenami,  
with the, blessed art thou amonge women,  
i blasen tsad tuoye vtrobe  
and blessed is the frute of thy wombe  
Iesus Kristus, Amen.

Iesus Christe, Amen.

**&** The Author vnto the  
Christian reader.

**I** thought it good, most favorable rea-  
der, heare to recite certaine wordes of  
Scaluone speche, y thou mightest knowe  
by howe muche the Sclauone tounge, diffe-  
reth from the Persian language, whiche  
is vsed by the Turkes. Understand there-  
fore that it is lawfull for all men, skiles  
full in that tounge, safelye to passe into  
Croatia Dalmatia, Russia V Valachia, Ser-  
uia, Boeme, & Poole althoughe throughe  
distance of the prouinces, they differ not  
alittle in certaine wordes, and pronuncia


tion


tion

*of the Turkes.*

tion, as the Italians from the Spaniards, and Germans from the Flemmings. Farther let not this be vnknown to the, that the Russians and inhabitantes of Seruia do vse one lāguage in their deuine seruice. For they haue foure and thirty letters, not muche vnlike those of the Grecians. And likewise the Croatians, but their letters differ verpe muche from the other in forme, howbeit in number and pronounciation they ar like. And therefore it is impossible for vs, with English letters to vtter the trew pronounciation of their words. The Turkes conuersant in their kings courte, and confines of Sclauony do vse the same language.

Farevvell.

 *The horrible acte, and  
wicked offence of Soltan Soliman  
Emperour of the Turkes, in murthe-  
ringe his eldest sonne Musta-  
pha, the yeare of our  
Lorde, 1553.*

 *Have thought it a thinge con-  
uenient, and necessarie for me  
purposing to make manifest by  
writing vnto the world so mis-  
cheneous a deede, for the more full and  
perfecte demonstration therof, a litle to  
retire, and firste of all byeselye to tutch  
the originall cause, & beginning of that  
vnnaturall acte. It is therfore to be vn-  
derstanded, y<sup>e</sup> Soliman had begotten thys  
Mustapha on a certaine bondswoman,  
vnto whom euen from his childehoode  
he assigned the prouince of Amasia.  
Whether, after the contineuance of cer-  
taine monethes, he ioyned, his mother  
him accompanying, at what time, throug  
his flourishinge in youthepe yeares and  
vertue,*



## *The Horrible aste*

vertue, he was thoughte, in þ opinion, & iudgement of al men, by some heauenly prouidence, to be geuen and sente vnto their countrey. This younge man being departed with his mother, the kynge in proceſſe of tyme what rauyſhed aboute measure with the beſotte of an other his cōcubines named Roſa: by whom he had foure menne childzen, and one woman. The firſte had to name Machomet, and vnto him was geuen the prouince of Caramania. The ſeconde Baiaſith, whiche helde the country of Magnesia. The third Selimus, vnto whome Machomet beyng dead, was aſſigned the prouince of Caramania. The fourth was ſirnamed Iangir of the bunches, wher with he was both deformed beſoze, & behinde in his backe, notwithstanding of a ſharpe prudent and politike will. But the virgine was married to one Ruſtanus a paſchan. He after the ſlaughter of Hybrachimus obtained the dignitie of a Viſier, whiche we may call

## *of Solton Saliman*

cal one of the chiefe counsellors. But abusing that office with y<sup>e</sup> auerice in him naturally engrafted, he eyther renewed or cleane changed all the customes and orders, deminished the yearly stipendes of the souldiers, whiche they call Janischaries, enhaunsed the reuenews of the Captaines (paide by them vnto the Emperour) whiche are named Sangiackes, encreased subsidies and tributes vppon the prouinces, and no lesse added a measure to the inordinate expenses of y<sup>e</sup> kings house, applyinge his office to none other ende, then that he might heape vp for him selfe infinite treasures, by his cruell and disceitfull pillage, by the whiche meanes, beinge esteemed as a diligent and profitable seruitour, he easely allured the kings fauour vnto him selfe: little regardynge in the meane time, that he was enuied and hated of all other men. Duryng whiche space, Rosa, of whome we haue mencioned before, perceyuinge her

## *The Horible acte*

her selfe to be fauored and beloued of the  
Kynge aboue the rest of his concubines,  
vnder a colour of religion minded to de-  
clare vnto y<sup>e</sup> Muchti, that in deed she was  
stirred of a godly desire and affectiō, and  
thoroughly purposed to build a temple,  
and erecte an hospitall, to receiue pilgrims  
in the honour of the highe God, and  
his p<sup>r</sup>phet Machomet, yet that shee had  
determined, not to attempte it with out  
his counsell and aduise. wherfore she de-  
maunded of him whether suche wo<sup>r</sup>kes  
wolde be acceptable vnto God, and anye  
thinge auaille for the health of her soule.  
To whiche demaundes the Muchti an-  
swered, that the deedes wolde be vnto  
god mosse gratefull, and althoughe not  
much profitable for the safegarde of her  
soule, yet that they wolde bee a greate  
furtherance vnto the kings soule, vnder  
whose dominion, & at whose commaun-  
dement were all her goodes, riches, and  
also (for shee was a bondewoman) her  
life.



## *of Soltan Soliman*

lyfe. With this aunswere, the woman  
seemed, euery day one moze the an other,  
to be sadde, sozowfull, and disquieted in  
her minde, and so much that in the space  
of many daies she coulde not bee comforted.  
Of whiche anguisthe & pessiuenes, the  
kinge beyng certifyed, begane to solace  
her most curteousely, affirminge that  
hee in shorthe space woulde finde a re-  
medye, whereby at lenght she shoulde  
enjoy the long wished end of her desire,  
Wherfoze incontynēt he made her free,  
and therupon confirmed his deed by such  
writinges (as amonge them it was ac-  
customed to bee done) that from thence  
fourth she shoulde neuer be bounde vnto  
him againe. After obtaining of this desir-  
ed and louing fauour, Rosa with a great  
quantitie of treasure, departed to finishe  
the woork befoze mencioned. Duringe  
which time the kyng (as aboue it is spe-  
cified) baited, and as it were drowned,  
passinge all moderation, in an vnbydes-  
led

*the Horrible acte*

led despyze and lust of Rosa, commaunded by a messenger that she should come vnto him. But the craftye and desceitfull woman, from whome no guile was hidden, subtillye willed the messenger, that he shoulde admonished his Lozde of honestye, and obseruinge the lawes: and that shee acknowleged her selfe no longer to be bonde, but a fre woman, albeit in the meane season not to denye, bys kingely maiestye, at his arbitrement to haue the apointing and disposition both of her life and death; but concerning carnall copulation, that of all other thinges it coulde not be done, with out the committinge of a mosse greuous sinne and offence. And least perhappes he myght thinke it to be a fable forged, and fained by her, that she was contented, and wold repose her selfe in all thinges to the iudgement of the Muchti. This repulse so stirred vpon the inflamed hart of the kyng, that, all delaye set aparte, he commaun-

## of Solton Soliman

unded the Muchti to be sent for vnto hym,  
and geuing him free leaue to aunswere,  
asked, whether with out breakynge and  
violation of the lawes, he might carnally  
iue toyne with a bonde woman by hym  
made free: wherunto the Muchti aunc  
swered, that it was not lawfull, except  
he had first contracted lawfull matrimo  
ny with her. But this difficultie so aug  
mented the kinges affectiō, that blinded  
beyonde all measure with sensuall ap  
petite, he consented in wedlocke to the  
free woman. Wherfore the marriage robes,  
and other necessary prouisiō made  
ready, accordyng to their custome, he sente  
her five thousand Soltane ducates, vnder  
the name of a gift for their marriage,  
not with out the great admiration of all  
men, especially because it was contrary  
to the vsage and custome of the house of  
Ottomanno. For, to auoyde equalitie in  
the Empire, they neuer marie anye honest  
and lawfull wiues, but in their places,  
ces,



## *The Horible acte*

res, to satiffye their pleasures, and libidinous lufes (wherunto in moſte vile & and filthy maner, they are ſubiecte, as boue all other nations) they haue raiſhed virgines frome all partes of the woꝛlde, beſutifull and in fauour the moſt excellent, whom pꝛinceſſe like, and honorableye, they nourifhe in the kinges palace (whiche of the is called Sarai) bꝛing them vp to ſerue ſoꝛ al vſes and commodities, and inſtructe them in honeſt, and ciuill maners, with whome the kynges by courſe, as their pleaſure ſhalbe, are wount to accompanye. But if by chaũce any amonge the m beyng begotten with childe of the king, ſhall afterward bꝛing fooꝛth and be deliuered, then ſhe aboue all the reſte is reuerenced and honoꝛed, and ſoꝛ a great dignitie and reputation, is therfoꝛe called Soltana. Thoſe women after the birth of their childꝛe ar married to great Loꝛdes, paſchans, and Sangiaſches. But to retoꝛne vnto our purpoſe of  
to

## of Solton Soliman

this bondewoman latelye made frée so  
highbelye aduanced by the benefite of  
Fortune, y she myght well be thought  
the chefeld of all the women of Asia, and  
accompanied with suche successe of felici-  
tie, wherby she might satisfie all her  
ambitious endeouours and desires: this  
only thinge remained, that meanes and  
occasion might be founde, wherby Soli-  
man begyne dead, the succession of the  
Empire, myght be translated vnto her  
only posteritie which purpose, the gens-  
tilmāly towardnes of Mustapha so much  
hindered, a younge mane of a noble co-  
rage, and passynge witte, no lesse excels-  
ling in his coragious hart, thē in strenght  
by reason of y multitude of his souldiers,  
whiche also throughe his magnanimity  
and fortitude was in wouderfull esti-  
mation with the souldyers, and for hys  
graue wisdom and byright iustice, mar-  
ueilously fauored of the people. All whi-  
che commendable qualities in him, the

h.i.

craftye

## *The Horrible acte*

crafty woman well considering, and presently with Rustanus consultinge of that matter, for she knewe (as by the instinct of reason it is most probable) that Rustanus would rather desire his kinsman, and brother of his wife, to be aduanced and settled in the Empire, then Mustapha with whom she knewe for a certaintye, that he was in most mortall hatred, and chesely because ther had fallen betwyne them great variance and strife. For from the beginning, whiles he went aboute to diminish the pensions of others (as before we haue partly touched) he endeavored also, but in vaine, to detract a part of the stipend and reuenues of Mustapha; wherby she sone coniectured, that so noble and stout a hart, if he shoulde bee aduanced vnto the estate of the Empire, would not easely burie in oblivion, so vnderserued an iniurye, in so muche y Mustapha reigning, he thought by meanes of his forepassed lyfe, that not  
onely



## *of Solton Soliman*

onely, he shoulde fall in danger of his office and dignitie, but also of his heade.

All whiche lykelihodes to chaunce the malicious woman pondering in her penitent minde, endeuored to kindle in the kynges thought no small suspicions of Mustapha, which were that he inflamed with desire to beare rule, hauinge his confidence in the fauour and beneuolence of all menne towarde him, and swellinge throughe the great armie of souldiers (of the whiche he hath great plentye and abundance) lest no other thinge to be looked for at his handes, then that shortlye he woulde affecte the Empire, and craftelye lye in waite to murder his Father. And whereby the better to conceale and cloke this matter, shee fitelye prouided all thinges to be attempted by Rustanus, whiche continually hadde the charge of weightie affaires about the king neither were ther anye craftye meanes pryncing vnto him, whiche he applied not

## *The Horible acte*

foz the destruction and accuserment of the young men. Foz vnto as many as were sente foz administration and gouernment of the prouince of Siria, he pꝛiueſly tolde, as though he Mustapha was had in suspicion by his father, geuinge in charge to euery of them that they shoulde haue a diligent eye vnto the estate of Mustapha, and with out faile to certifie him by writinge of all suche matters as they bothe sawe & heard concerning his behauiour: craftely affirming, that the more obꝑious thinges, were written by them of Mustapha, so muche the more they shoulde be in fauour and accepted of the kyng. Fro that day so rewarde Rustanus beyng often certified by them, of the princely excellency, wisdom, fortitude, magnanimity, beneuolence, and liberaltye of Mustapha towarde all men, wherewith he hadde marueilously purchased vnto him the fauour of the multitude, and no lesse of the mosse feruent desire, with the  
which

## *Soltan Soliman*

whiche all menne, for the most parte, seemed to bee kindled, about election of him vnto the Empire: all thys notwithstanding, he not onely first dared to solve the seede of so mischeuous a conspiracte, but also those letters deliuered vnto the vngacious woman, he lefte the reste to bee prosecuted by her pecciferous head. But Rosa seying good opportunitie offred, for accomplishinge of her detestable intent, thought nener to leane of corrupting the kynges minde with effeminate allurementes, and flatteringes (as she knew the wayes, few lyke vnto her) so that, if at any tyme mention shoulde be made of Mustapha, she woulde take a fitte occasion of the time to oppen the letters.

And in dedde shee was not deceiued of her expectation, for a conueniente season beinge awaited, she admonished the king not with out teares (as vnto women in pained matters they are at no time wanting) of the perill and daunger where-



## *The Horible acte*

unto he was subiecte, rehearsing among  
other objections, howe Selimus the kin-  
ges parent, had befoze at one time, by  
suche lyke meanes depriued his Father  
bothe of his kingdome and lyfe: where-  
foze she earnestlye entreated him by ex-  
ample of other to take diligent care for  
him selfe. But these argumentes of sus-  
picion, at the firste sight, semed not in  
euery behalfe so probable vnto the king,  
whereby it came to passe, that by those  
assayes, the cursed woman litle profited.  
Whiche perceiuyng in her enuious  
harte, after tracte of certaine monethes,  
she directed her malitious thoughtes vnto  
other disceites, sekynge opportunitie  
by all mannes possible, to distroye the  
younge manne wyth poison. Neyther  
were ther wantinge bloudsheders, and  
most detestable menne, prompt and ready  
to accomplishe vilanouslye all heynous  
actes, least by celestiall prouidence  
she might haue applyed her selfe to

horrible

## of Soltan Solimam

horrible a dede. wherfoze he first touched  
not the benimed robes, sent vnto him, by  
this woman, vnder the name of hys Fa-  
ther, vntill an other hadde bene clad  
with the same; by whiche prouident wis-  
dome, he preuented the vnderferued mis-  
checes of his vnnaturall stepmother, and  
openlye, in the sight of all menne made  
manifeste the poison. Howbeit the adul-  
terous harlot yet ceased not to imagine  
against him freshe and newe wiles, for  
she wēt about (beyng boldened throughe  
the amorous dzynges, with the whiche  
by the hēlp of a bewtiffull woman, a  
Giuishe enchauntrice, shee hadde so allu-  
red the kinges minde, that euerye daye  
riche presentes, and the successe of di-  
uers requestes, wer vnto her daily, more  
and more promised by the kynge) to get  
her selfe suche beneuolence and familia-  
rytie, as neuer any befoze hadde obte-  
ined in the princely palaice of Ottomano:  
for shee desired, that by course her chil-

## *The Horrible acte*

children might be conuersant in the royall  
houses of their Father, whych was be-  
cause by their continewall p<sup>re</sup>sence, and  
daily faire flatteringes, thei might moze  
and moze entice vnto them his Father,  
lye lone, and if thzoughe some fortunat  
chance, Mustapha shoulde also come,  
thee might gette a moze conuenient oc-  
casion to oppresse him: if not, to expecte  
the time to kill hym by messangers.  
But Mustapha in dedde not comminge  
(for the kynges sonnes haue not accus-  
tomed, their father not wittinge of hit,  
to depart out of the p<sup>ro</sup>uinces assigned  
vnto them, and repaire to Constantino-  
ple, except their father beyng dead, they  
come accompanied with a great number  
of souldiers, to take possession of the Em-  
pire) she hadde soone in redines an other  
miscchese. For the request whych was  
desired, beyng obteyned, thee brought  
to passe, that not onlye in the cyt<sup>y</sup>e, but  
in the p<sup>ro</sup>uinces also her children fo-  
lloved



## Solton Soliman

lowed the kynges their Father yea Gi-  
angis disformed with bunches accom-  
pained his father remaining in the cape.  
But the forged inuention of this wicked  
steppe mother standynge in doubte the  
space of certayne yeares, fortune at leght  
minding to fauer those cursed intentes of  
the woman, brought suspicious letters  
from the Paschan (for euery of the kings  
sonnes iswount to haue with hym one  
Paschan, whiche is suche a one, as occu-  
pieth the roome of hym, that geueth aun-  
swere vnto the people concernynge the  
lawe, and ministreth counsell about  
warrellyke affaires, with a teacher by  
whom he is trained vp in good letters,  
and princelye behauiour) whiche was  
constituted ouersear of the regiment of  
Mustapha, and gouernynge of the pro-  
uince of Amasia: in the whych was con-  
teined, a mariage to be in handeling be-  
twyne Mustapha and a daughter of the  
kynges of Persia, and that he therfore re-  
ferred

## *The Horrible acte*

ferred the matter vnto the sacred gate,  
because that if anye misfortune shoulde  
chaunce therof, he might be counted free  
from al suspicion. These letters brought  
vnto Rustanus, he thought that at lenght  
he shoulde bringe the long hoped ruine,  
and destruction of Mustapha to a desired  
ende. And makynge no longer delaye,  
with speede he declared al the whole mat  
ter to Rosa, and soone after bothe con  
ueyinge them selues into the palaice,  
they reuealed the state therof befoze the  
kinge. In the whyche cause, whereby to  
drowne the kynges minde, yet stagger  
inge, and full of doubttes, in their ambis  
guouse suspicious, they applied all their  
wilpe disceites, sayinge; that Mustapha,  
as an ambitious person, to bee kindled,  
and sette on fire, with a furious rage of  
the minde, contrarye to all heauenly and  
humaine lawes, throughe desire of ob  
teinyng so noble an Empire: to con  
spire also against his fathers death: and  
wherby

## *of Solton Soliman*

wherby a greater confidence myght bee  
geuen to their crafty imaginations, they  
put the kinge in remembrance of the a-  
liance contracted by Mustapha with the  
persians, most auncient and deadly ene-  
mies to the of sprynge of Ottomanno,  
and therefore he ought narrowly to see  
vnto hym selfe, lest, to persian strenght  
toynded to the Sangiaches and Ianischaries,  
whose fauour Mustapha longe sence had  
wonne by his liberalitie, in short space,  
he shoulde bereue his father both of lyfe  
and kingedome with these and such like  
accusations, they brought the troubled  
minde of the olde manne to suche passe,  
that he fullye purposed to prouide for  
safegarde of his owne estate, by death of  
his sonne, after this maner. In the yeare  
of our lord God a thousande siue hun-  
dred fiftie and twoe, he caused with all  
diligence and celeritie, throughte out, for  
the moste parte, all his prouinces, to bee  
proclaimed, the Persians, departed out  
of



## *The Horrible acte*

of their coastes, to haue inuaded Siria w<sup>th</sup>  
a great Multe of armed men, ouerth20wē  
cittyes, lead awaye the people captiue,  
and, no mane resistyng them, spoiled all  
the countrey with fire and sword, whi-  
che so bolde an enterprisse, and desperat  
acte to repell, that he was constrained,  
to sende thither Rustanus with an, army.  
Certaine bandes of souldiers therefore  
beynge gathered together, he priuelye  
committed thē to Rustanus, that as secret  
lye as it might be, and without all tu-  
multe, he shoulde laye handes o<sup>r</sup> Mu-  
stapha, and brynge him bounde vnto Con-  
stantinople, but if he coulde not commodi-  
ouslye brynge it to passe, that then by  
one meanes o<sup>r</sup> other, he shoulde cause  
him to be murthered. This vnnaturall  
and heastelye commaundement of a fa-  
ther being receiued, Rustanus guarded w<sup>th</sup>  
a mightye Multe of souldiers, marchethe  
towarde Ciria. Whither, when he was  
come, Mustapha certified of his arriual,  
all

*of Soltou Soliman*

all lingring set a part, iozneyed towar  
des Siria, accompaigned with seuen thou  
sand of the most valiant and best apoin  
ted souldiers throughe out all Turkeye.  
Wherof Rustanus hauing intelligence,  
and seying that he could not, according to  
his intēt, accomplish the wicked cōmaū  
dement, of his most cruell & unkinde fa  
ther, with out longer tarying begane to  
flye, and, retiring made hast with his ar  
my to Constantinople again, & with such  
spede, that he dared not to see the duste,  
raysed in the aire by the horsemene of  
Mustapha, muche lesse to abyde hys  
commynge. Beynge retozned therfore  
wythe hys compagne of souldiers, he  
perswaded all menne, to haue founde the  
prouince quiet and in safegarde. But at  
lenght opened vnto the kynge in secret  
the cause of hys retozne: addynge that he  
had senne by moste manifest signes and  
coniectures, the mindes of all the whole  
armye, to be merueilouslye enclined to  
the

## *The Horrible acte*

the fauour of Mustapha and y<sup>e</sup> he thought it not good, in so dangerous a busines to attempt the matter by open warre: for whiche cause he referred the decydyng therof vnto the wisdom of hys maiestye. This relation encreased newe and no small suspicion in hys vncurtious and bloudshedynge father, and in no pointe degenerating from the engrafted crueltye of his auncestours, from whiche to deliuer him selfe, in his wicked thought he thzoughely determined, wherefoze in the yeare next folowynge, he commaunded a myghtye oste to be gathered together, signifying that the Persians hadde inuaded Siria with a moze huger armye then befoze: and that he forced for a publike safegard, hadde determined thither to leade the Osse in his propre person, and resiste the intetes of their enemies. The souldiers therfoze gathered together all most at a beckning, and necessarye prouision generally ordeined for the warre,



## *of Solton Soliman*

warre, commaundement beyng geuent  
to sette forwarde, after felwe dayes the  
blond suckyng father dothe folowe hys  
armye. Whiche when he was arived in  
Siria, fourthe with charged Mustapha, to  
repaire vnto him at Alepes (for ther he  
had pitched his têtes. But in the meane  
space Solimam was not so able to con-  
ceale, by outwarde aparance, (althoughe  
diligent regarde was applied ther vnto)  
the detestable and deadlye hatred, which  
in his harte he had conceived towarde  
his sonne, but that it came to the euident  
perseuerance of the Paschans, and other  
men of greater dignitie about him.

Throughe the whych one Acmat a pas-  
cha secretly warned Mustapha by a mes-  
senger, that he shoulde haue a more ca-  
refull regarde vnto his lyfe and saflye.

And in deede Mustapha thought it not  
vnworthy to be marueled at, & hys Fa-  
ther with out any probable reason, shold  
thither resoꝛt with so great an armye of  
souldiers

## *The Horrible acte.*

souldiers, howbeit trustynge to his innocencye extremely vexed with anguish and perturbation of minde, he fully purposed to satisfie and obeye, (althoughe with no small perill of his lyfe) bys fathers cōmaundementes. For he thought it to be moze honest and laudable, by obeyinge his father to incurre death, then by liuyng to fall into the crime of disobedience. But weyinge, in this so great sorowe and heauines, many cogitations in his minde, at lenght constantlye and with out tremblinge, he demaunded of his teacher, whome (as befoze wee haue mencioned) he had alwayes with hym, in his courte, whether on empire of the whole worlde, or a blisset lyfe, were rather to be wished for by a man? vnto whō the docto: frely aunswered, that y<sup>e</sup> Empire of this worlde, vnto a man throughlye considerynge it, doth brynge no felicitye, but vnder a vaine and colozed appearance of the trewe goodnes, for then  
that

*of Soltan Soliman*

that, there is nothyng more vnstable,  
and lesse assured: in as muche as it is  
wont to byng with it selfe, mære sor-  
rowe, perplexitye of minde, tribulation,  
suspitions, manslaughter, feare, vngoda-  
lines, vnjuste dealinges, ruine, captiui-  
tye, spoilinge, with diuers other kindes  
of mischefe, neuer to bee wished by such  
a one, as is desirous to attayne vnto the  
trewe blissednes, by the whyche doubt-  
les a happye lyfe shoulde bee losse and  
not wanne, but vnto whome bee geuen,  
depelye to wepe and consider the vnsta-  
bilitie and shortnes of this our fragile  
estate, whyche the common sorte este-  
meth to be the trewe felicitye, and strue  
agairste the vanities of this worlde, and  
embrace honestie, that no doubt for  
them, ther was a place assigned and  
prepared in heauen by the highe God,  
wher they shoulde geue the fruition of  
perpetuall ioye, and a blessed lyfe. With  
thys aunswere of the Doctoꝝ, the young

L. i.

mans



## *The Horrible acte*

mans minde beyng marueylously troubled, as it were after a sorte, by a p̄sagement of hys deathe, it is thzoughely purposed, he sayde, and abidyng no long communication, incontinent directed his iorneye towardes hys bloude thirstynge Father, and not farre from hym, pitched his tentes in the plaine felde. But this so hastye commynge of Mustapha, kyndled a greater suspicion in hys wicked Father, and in the meane time Rustanus ceased not, in that behalfe to augment and encrease thys suspicion with hys moſte leude lyes, and dissemblynge deuises, for geuyng a sygne, he encouraged the Janischaries, and other the cheffest souldiers of the armye, to goe fourth and mete Mustapha. And farther prolonging sette a syde, euerye one moſte speedely executed hys commandementes, prouided and furnished hym selfe for the iorneye. After that the moſte disceitfull villaine shewinge fourth (as he knewe  
exceas

*of Solton Soliman*

exceedyngelye to faine) a disdainefulnes  
in hys countenance, conueyed streyght  
wayne hym selfe into the kynges tente,  
moste impudentlye affirminge, that all  
the principall souldiers, for the moste  
parte, were departed of their owne ac-  
corde, and without any biddinge, to re-  
ceyue and meete Mustapha. Whiche  
beynge heard, the kyng, throughe ver-  
ations of hys minde, beganne to wexe  
pale, and goynge out of hys tente, some  
perswaded him selfe, that the wordes  
were trewe whiche had bene spoken by  
Rustanus. And there wanted not vnto  
Mustapha prodigious visions of his un-  
fortunate chaunce to com. For the thirde  
daye befoze he shoulde make ready him-  
selfe for the tourneye, slepyng about the  
twye light of the daye, he semed to haue  
seene Machomet appareled with gliste-  
ringe robes, takyng him by the hande, to  
brynge him vnto a certayne place moste  
delectable, garnished with exquisite and

## *The Horrible acte*

gorgeous palaces, and enuironed with a most pleasant garden, whiche pointing to euery thyng with his finger, spake to hym in this maner: sayinge, here perpetually do rest as many as in the world, haue leaden a godlye and vpryght lyfe, with suche as haue bene maintainers of the lawes and rightuousnes, and equitye and reprouers of synne and vices. After that turnyng his face on the other syde, to haue beholden two brode and moste swifte riuers, whereof the one to see the with water moze blacke then any pitche, and great number to bee drowned therein, the reste to appeare aboue the water, cryinge for mercye with a most horrible voice: and in this place, he sayd, are to be mēted such as maliciously haue wrought iniquitie, remaininge vnder the waue ringenes of hys fickle life. And the greatest parte of them he affirmed to be Emperours, kynge, princes, and other suche great potentates of the worlde. Whiche beyng



## of Solton Soliman

being finished, Mustapha broken out of his slepe & vision, commaunded the Doctor to be sent for, & opened vnto him the whole course of his dreame. But he musing ther vpon a long space, (for the superstitious Machometists do attribute very much vnto y<sup>e</sup> dotting to yes of dreames) replenished with sorrow & pensifenes, in the & answered, that the vision was to be feared, as one whereby foreshewed vnto hym great perill of hys lyfe. Wherefore he counselled hym to haue especiall regarde of his healthe and dignitie. But Mustapha, as he was endewed with the magnanimitie and fortitude, hauinge no respecte to hys awneswere, stowtlye replted, sayinge, shal I suffer my selfe to bee made a fearde, and banquished, with frivolous and childishe feare? whi rather doe I not make hast with a constant and vnwauering corage, to go towarde my Father, and so much the bolder, because I knowe moste certainelye, that I haue

## *The Horrible acte*

alwayes so duelye reuerenced (as it becommed me) his maiestie, that hee vna-  
willinge therunto, I neuer turned mine  
eyes towardes his roiall seate, muche  
lesse my feete, but least of all mynded to  
affecte the Empire: except the especiall  
fauour of the highe God, had called hym  
awaye vnto a better lyfe, and not then  
also withoute the free and publike ele-  
ction of the whole Othe, that at length,  
with out all slaughter, bludshedding, and  
crueltie, I might raigne after a godlye  
sorte iustelye, and keepe inuolated the  
Frendeshippe of my brethren. For I  
haue purposed with my selfe, and ra-  
ther chosen, sins that my Fathers will  
and pleasure dothe so require, by diue o-  
bedience to ende my lyfe, then raignyng  
manye yeares, to be reputed of all men,  
but chiefly by mine aduersaries, as a  
rebell. This communication finished,  
Mustapha apparalet hys selfe in whit  
robes, putteth certayne letters in his bo-  
some,

## *of Solton Soliman*

some, whye the Turkes mindinge to  
goe any where, ar wont alwayes to car-  
rye with them, (soz in superstitious ce-  
remonies they dote verie muche,) and  
so sette sozwarde towarde his Fathers  
campe, and (as we haue sayde (pitched  
Hauilpong: this at length accompaigned  
with certaine of hys trustye frendes, he  
directed hys iorneye to the tente of hys  
wicked Father, mindinge with great re-  
uerence (as the customes amonge them  
required) to kysse his parentes handes.  
But when he came to the first entrance  
therof, remembryng him selfe to be gird-  
ed with a dagger, he entred not in be-  
foze he hadde layed downe the same, be-  
cause he woulde not be seene to come ar-  
med in his fathers p[re]sence, and to re-  
moue far from him all suspicion. Being  
entred the inner partes of the tente, he  
was receiued ioyfullye enoughe, & with  
suche reuerence as ought to bee requi-  
red, by the Eunuches of his Father.

L.iiii.

But



## *The Horible acte*

But seing but one seate prepared wher-  
in he alone should sitte. replenished with  
care, he stode still a good space musinge  
with him selfe, and at lenght demaun-  
ded where the kynge was. When the  
standers by hadde aunswered, that he  
shoulde incontinent behold him, he sawe  
frome the other syde seuen dumbe men  
to come towarde him, (whom the Em-  
perour of Turkye is accustomed to haue  
about him, as partakers of his secretes,  
and redye wickedlye to accomplishe all  
kynndes of murther, and heynous actes)  
wherwith beyng stroken with feare and  
terroꝝ, beholde my deathe, he sayde, and  
risinge, contented to flye awaye, but in  
vaine, foꝝ appꝛehended by the Eunauches  
and keepers, he was drawen by force vn-  
to the appointed place of hys unhappye  
chaunce, and with out anye longer de-  
laye, the dumbe men quickly bounde the  
stringe of a bowe aboute his necke, the  
miserable younge man strugeling, and  
humbly

## of Solton Soliman

humbly desiringe that he might bee permitted to speake but two onely wordes vnto his father, whiche beastlye and vn- naturall manquellour, that, from an other side of the tente behelde that lamētable sight, rebuked them with a thundrynge crewell voice, saying: what not yet at lenght, will you erecute my commaundementes? and kil this traiter whiche by the space of tenne yeares hath not suffred me to take one quiet nights rest: whose so sharpe, scarce, and imperious wordes beyng hearde, the Ebnuches by helpe of the dumbe men, threwe the miserable wretche to the grounde, and the stringe bounde about his necke, drawen from eyther his sides, they strangled the most vnhappye sone, by commaundemēt of his vnkynde Father. This horrible & pitifull murther in such sorte dispatched, sone after by assignemēt of the king, was taken the Paschan of the prouince of Amasia, and beheaded in the kynges presence

## *The Horrible acte*

sence, whiche accomplyshed, he sent for the bunched Giangir, ignorant of suche happes as were befallen, and testinge as though he hadde done a thinge worthy prayse and commendation, he bidde hym to go and receiue his brother Mustapha. Then Giangir with a ioyfull and merye hart made haste, thinkyng to haue mette wyth his brother. But when he came vnto the place, and vnhappye strangled brother, and beheld him lyinge one the earthe, it is impossible to bee declared, with what griping gryfes he was pricked at the harte. And scarce was he yet come thither, whē hys malicious father, sente after hym messangers, whiche in his name, shoulde offer vnto him all the treasure of Mustapha, his horses, tentes, seruantes, robes, ornaments, and besides that the prouince of Amasia. But Giangir replenished with extreme sorow and pensifenes, for the pitifull deathe of hys dearest beloued brother, polornyng out



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out plentye of teares, spake in thys maner: Out vppon the, O defestable and wicked dogge: O traister, I wil not name the Father, thou thy selfe nowe enioye the treasures, horses, ornaments, & prouince of Mustapha. Could the any such thinge take place, in that fearce vngodly and mischeuous minde of thyne, as to murther so noble, warlyke, and sonne of suche a towardes, whose lyke the house of Ottomanno hadde neuer vntill thys daye, neyther shall in time to come, and that withe out all respecte of humanyte or ryght of bloudde: I will beware therfoze, least heereafter, thou triumphe in lyke maner, bragge so vnshamefastlye ouer me poore bunched miser. Hauinge in this sorte tragicallie lamented, and takyng in hande his dagger, wherewith hee was girded, he thruste it throughe his inwarde boweles, and so sodainlye gaue vp the ghouste. Whiche dede whē it cam vnto the Emperours hearing, a hard

## *The Horrible acte.*

a hard matter it was to speake, what be-  
rations griped him at the hart. Howbeit  
so great anguthe and sozowe ouercame  
not his couetous minde, for incontinent  
he commaunded all the riche treasures  
of Mustapha to be brought into hys tens-  
tes. But the souldiers thinkynge that  
all his substance was graunted and ge-  
uen for a praye, made earnest speede with  
prompt and readye mindes to perforce  
the kynges hostes. Durynge which time  
the souldiers of Mustapha remaining in  
the campe, ignozante of that whyche had  
befallen to their Lorde and gouernour,  
seyng so great a bande of souldiers, to  
come rushe on, with out al order of war,  
wherby to repell & dzine of their tumul-  
tuous insolence, came armed agaynst  
them, and so manfullye brake theyr  
force, not with out slaughter of a great  
number on their syde. As soone as þe ru-  
mor of this tragedye was brought vnto  
the kyngs souldiers, perceiuing the hur-  
lye

## of Solton Soliman

lye burlie moze and moze to kyndle and  
encrease, determined to helpe their com-  
pantons : and so at lenght proclamation  
made vnto armour, a blonddye cumbate  
was fought on bothe sydes, in so muche  
that in short space wer slaine aboue two  
thousande men, and manye other woun-  
ded: and the tragedye had gone farther, if  
one Achmat a Paschan, a manne mosse  
graue, and for his vertuous exploites, of  
no small reputatton amonge the sould-  
diers, had disuē backe the Janischaries,  
and appeased their rage, turnynge hym  
selfe also towarde the souldiers of Mus-  
stapha, and mitigated with gentill wo-  
des and exhortations their stirred min-  
des, saynge: what will you now beare  
bryethen and louyng frendes, degenera-  
ting fro that wisdom throughe the whis-  
che, in so many ages you haue bene prai-  
sed and highely commended, go against  
and withstande the commaundementes  
of the great Soltan our Emperour: I  
can



## *The Horrible acte*

can not (as God shoulde loue me) mar-  
uell enoughe, what hath so inflamed  
your harts, whom I heretvnto haue as-  
lowed as most valiant & renowned soul-  
diers, as in this ciuill conflict, to stret-  
che fourth these wepons againste your  
owne fellows, whiche with suche pros-  
perours successe, and good fortune, you  
haue vsed vpon the enemies of the house  
of Ottomanna, and to represente suche a  
spectacle vnto your aduersaries, y they,  
by whose ryght hande they lament them-  
selues, vanquished, shoulde now reioyse  
for their mutual destruction and slaugh-  
ter. Therfore my sonnes haue diligent  
regarde, for your magnanimities sake,  
lest by this your rashe insolency, you lese  
that wisdom and fortitude, wherby vn-  
to this daye aboue all other men you ha-  
ue bene extolled, and reserue these wee-  
pons, which so much you haue exercised  
agaynst your owne selues, for your ene-  
mies, when a better occation, and more  
praise

## *of Solton Soliman*

prayer worthy shalbe ministered. With  
this and suche lyke saynges, Achmat the  
Paschan aswaged the kyndled corages  
of the souldiers, so that they suffred all  
thinges peaceably to bee caried out of  
the tentes of Mustapha vnto the kynge.  
But when the death of Mustapha came  
to the Ianscharies & eares of the whole  
Hoste, a freshe sedition began amonge  
them. Euerye one cried vnto armour as  
gayne, and makyng a terrible noyse, by  
reason of their teares and wepinges, as  
they were this in a ragyng and furious  
minde, came violentlye rushyng with the  
great tumulte and drawen swordes, into  
the kinges tente. But this renewed con-  
spiracye, bzoug t suche tremblyng into  
the kynes minde, that destitute of all  
councell, he woulde haue taken flight,  
with no small daunger of his head. How-  
beit beyng helde by his seruantes, and  
takynge occasion of necessity, he purpo-  
sed to attempt the thyng, whiche in safe-  
tye

## *The Horible acte*

tye, he neuer thought to haue done, and  
entringe out of the doores, spake in thys  
sozt (but with a pale countenance) vnto  
the souldiers: what rumoꝝ, noyse, rusling,  
and insolencye is this, wherewith so ras-  
shelye you haue disquieted my minde?  
What doe this furious, inflamed, and  
irefull visages signifie: Will you not cal  
to remēbzance that I am he which hathe  
the powꝛe to rule & gouerne you? Haue  
you determined to blotte your warrlyke  
pꝛowes, and the martiall feates of your  
auncestours, by shedynge the bloudde of  
your kynge and Emperour? Vnto the  
kynge speaking in this maner, stoutlye  
aunswered the souldiers: that they in  
dede confessed him to be the same, whom  
manye yeares sence they hadde elected,  
but in that they hadde by their coꝝagious  
mankynes conquered him so large an  
Empire, and defended the same, soꝝ thys  
occaton to be done, because he shoulde  
raygne byꝛightlye, minister iustice, and  
not



*of Soltan Solimani*

not without regarde to laye hys handes  
one euery iuste person, and wickedlye to  
embowe him selfe in the bloud of Inno-  
centes. And that in defence of an vpight  
quarrell, they were come armed, and pro-  
uoked to reuenge the deathe of gillies  
Mustapha, neyther the kyng to haue any  
reasonable cause, whereby to bee stirred  
with displeasure against them. Their de-  
sire therfore was, that, wherby to purge  
them selues openly of the crime of trais-  
ters, of the whiche they were falsely aca-  
cused by y<sup>e</sup> aduersaries of Mustapha, the  
accuser should come fourthe in the mid-  
dest, & that they woulde not laye downe  
their armour, befoze he had personallye  
appeared in iudgemente, and beginne his  
accusation, as the lawe required, vpon  
paine of lyke punishment. Duringe the  
time that these thinges should he donne,  
the horrour of that heynous acte, prouo-  
ked them all to wepyng, in so much that  
the kyng seemed to repent hym of that

*¶ 1.*

*cruell*

## *The Horible acte*

cruell, detestable, and beastlye killing of  
his sone. When the kinge promised vnto  
the souldiers, with gentill wooordes, the  
successe of their demaundes, and endea-  
uored, as muche as he coulde, to pacifye  
their inflamed minds. But in the mean  
time the souldiers, lest the kyng should  
craftelye haue escaped, and disapointed  
them of his promises, and the expectatiō  
of suche thinges as they had requested,  
remained all of sette purp<sup>se</sup>, with dilis-  
gent care to kepe the watche and warde,  
After that the kyng cleane depriued Rus-  
tanus of all his dignities, toke from him  
the kynges ringe, wherof he hadde bene  
keeper, and deliuered it to Achmat the  
paschan. But Rustanus brokē with feare  
and trembling, seynge hym selfe scarce  
boyde of daunger in hys owne tentes,  
fledde p<sup>ri</sup>uely vnto the paulious of Ach-  
mat the paschan, and consulted with him  
what were best to be done in so doutfull  
and perillous a busines, whiche aunswere  
red

red, that therein he should vse the aduise  
of the kyng, and obeie what so euer by  
him should be commaunded. These woꝝ  
des greatly contented the mynde of Ru-  
stanus, and makyng no long delay, asked  
councell of the kyng concernyng all his  
minde, by messangers, his trusty and fa-  
miliar frendes. But aunswere being ge-  
uen, that, al linyng set a part, he should  
absent him selfe, most spedely from the  
kinges sight and pavilions: he replied,  
that it coulde not conuentently be done,  
with out money & pavilions, vnto whom  
the king againe aunswered, that neither  
time, place, oz longer delay to take coma-  
modious opportunitie, by anye meanes  
shoulde be graunted. Then Rustanus at  
length, with out longer tarynge, gylt  
enoughe vnto him selfe, of his misce-  
uous committed dedes, accōpained with  
eight of his most faithfull frendes direc-  
ted his iorney towarde Constantinople,  
and with spedy pace (as feare is accus-  
tomed



*The Horrible acte*

med to minister wynges) in the ende  
came thither, and there with Rosa, and  
manye other confederates vnto that cons-  
piracye, expecteth the euent of his for-  
tune, not with out great iopardye of le-  
sing his head. The rumoꝝ went that  
Solim n also, giltye vnto him selfe of so  
outragious a murder, was pricked with  
a superstitious repentance, to goe vnto  
Mecha, and takyng his iorney, beyng cō-  
pelled by the Persian powꝛe, from thēse  
to spede him selfe vnto Ierusalem, ther to  
offer sacrifice (called in y language Cor-  
ban) for his diseased son. And this much  
(once to make an ende) came to my re-  
membꝛance, to declare, or rather geue  
admonishment of Mustapha, y he was,  
for his warrellyke prowes, and prompt  
minde to shedde christian blood, so fauo-  
red of all menne, that they maye thynke  
neuer anye to haue sprongen out of the  
linage of Ottomanno, whyche woulde  
haue promised so muche concerning en-  
large-

## of Solton Soliman

largement of their empire, so that among  
them of disparred matters is risen this  
prouerbe Giecti Soltan Mustapha, wher  
by they would signifie, that of their first  
purposed intent their labour to be lost, or  
in vaine. We ought therfore to reioyce  
one with eche other, for the deathe of so  
fearce, cruell and deadly an enemye, and  
thinke, that it came not to passe with out  
the prouidence of God, whiche in that  
behalse was minded to prouide for our  
safte and sauegarde. Finallye, lette vs  
once at length, take diligent care for our  
selues, that we maye abstaine from ciuil  
warres and dissentions, thynkynge, that  
we ought to goe againste (euery manne  
addynge his helpinge hande) this com-  
mon enemye, not only of our native couns-  
trye and lines, but also vnto our soules.  
Whiche if we doe, it shall not bee harde  
to driue from vs this mortall aduersarye  
vnto the name of christianitie, if other-  
wyse, it wilbe dangerous, leaste, (we  
beinge

being occupied about hatefull conspira-  
cies amonge our selues)endeuour to in-  
uade, wast, and spoile with his tyranne  
that part of Europe, that yet remaineth  
vnto vs vnperished, whiche the almighty  
and omnipotent God forbidde,  
and reduce vs vnto conoord  
and vnitie for his sonne  
**I E S V S** Christes  
take our sauour and redemer  
**A M E N.**



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